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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

It will take five years and cost \$11,000,000 to pierce the Simplon. Two parallel tunnels are proposed, 57 feet apart, but connected at intervals of 225 feet. They will be about 19½ miles long each — a third longer than the Mont Cenis tunnel and a quarter longer than the St. Gothard. Work will begin in the spring.

Advocates of free silver coinage among the members of the next House of Representatives number only 88 — 51 Democrats, 30 Republicans, and 7 Populists. On the other hand, 216 Congressmen will oppose any measures that have this unsound policy in view; while of the 52 who have not yet declared themselves many doubtless will join the majority. The silver craze is dying out.

Migrations from the West to the South are becoming frequent and noticeable, now that industrial conditions have so largely displaced the strictly agricultural status of former days in the lower belt of States. It is reported that a colony of 12,000 families has been collected from various Western communities who will settle in Georgia upon a tract of high, level country, 100,000 acres in extent, secured for the purpose in Wilcox and Irwin counties. The Southland nowadays is rich in opportunities for those seeking new homes.

Ten years ago a tract of land in Tennessee comprising some 35,000 acres was purchased by an English syndicate, and an Anglo-American settlement was attempted thereon under the leadership of Mr. Thomas Hughes, the author. But the town of Rugby has never flourished. Its colony numbers only 1,200 people after a decade of baffled effort. Fortunately — for the syndicate — oil and gas have recently been discovered on the land, and their representative last week leased the whole tract to the Standard Oil corporation. The Rugby experiment will swell the number of idealistic failures.

It has been ascertained by the officials of the Agriculture Department that the rise in dressed-beef prices last spring whereby sirloin steaks were sold in New York city at 30 cents a pound and porterhouse at 38, and the people at large were made to suffer, was brought about by the Beef Trust of Chicago who regulated the number of dressed cattle that should be sent to agents in various places and fixed the price. The matter is now under investigation, and nine great packing-houses are involved. Secretary Morton has issued an order authorizing the free admission of cattle from Mexico from and after October 22, instead of waiting till the month following, with the view, it is said, of fighting this unscrupulous combine.

The proposed biennial amendment of the constitution of the State of Rhode Island whereby the Governor and other State officers and the Legislature were to be elected for two years instead of one, was voted down last week by an unexpected and (though

the total vote was light) heavy majority. It might have been adopted had it been submitted pure and simple, but it proposed, besides the change from annual to biennial, making the Lieutenant Governor president of the Senate instead of the Governor, incidentally depriving that official of the vote of a senator, which he now has; and also electing representatives in cities by wards instead of on a general ticket. These "riders" contributed to the defeat of the main issue. Rhode Island and Massachusetts are now the only States which elect their chief magistrates annually.

The International Deep Waterways Convention at Cleveland did not commit itself to any special project for connecting the Great Lakes with the sea. It "resolved" that a ship canal was demanded by the public welfare, and prescribed an initial depth of 21 feet, to be increased subsequently to 26 feet, but expressed no preference for the St. Lawrence outlet over that of the Hudson. Meantime the proposed nine-million-dollar project, principally for improving the Erie Canal, will doubtless be approved by the people of New York. This will give it a nine-foot channel in depth and greatly increase its facilities.

The sturdy stand taken by Governor Culberson of Texas makes it reasonably certain that the soil of that State will never be disgraced by a prize-fight. Arrangements had been perfected for one, and even the chief justice had declared that such contests were not forbidden by any existing law. Knowing well that the feeling of the people at large was opposed to the exhibition, and confident therefore of popular support, the Governor announced that he would personally interfere, and by the aid of sheriffs and police prevent the brutal proceedings. Later on he has called a special session of the legislature to pass a bill prohibiting "prize-fighting and kindred practices." His plucky action will avert an affront to the moral sense of the people.

The Home Rule Party in Cuba.

They call themselves Autonomists. They have no sympathy with the insurgents, whose aim it is to free the island from the Spanish yoke. They are loyal to Spain, and regard the present insurrectionary movement as ill-timed and uncalled for. Their aim is to obtain from the mother country colonial home rule — a political system like Canada's, but modified to suit their peculiar conditions. They claim that Spain has already made concessions looking to this privilege. A member of this party, Senor Montoro, who arrived in New York last week, in describing the progress made by the Autonomists during the last seventeen years, declared that Cuba already enjoys imperial representation in the privilege of sending her senators and representatives to Madrid, and that early in the present year the Cortes voted a compromise measure which granted partial home rule for Cuba — "a body of representatives, half nominative and half to be elected by the people of Cuba, a body competent to deal with all Cuban questions." The Separatists, or Revolutionists, Senor Montoro thought, would never succeed, and would simply increase the burden of taxation.

The Irish-American Movement.

The decision reached at the Chicago convention last week by Irish patriots to repudiate henceforth constitutional methods, and to form an alliance for the express purpose of securing the independence of the Emerald Isle by physical force, will meet with but little sympathy from those Americans who believe in and would help the cause. Not that the latter find lack of justification in the decision named. Nine years of parliamentary agitation have

passed, and practically nothing has been achieved. The great influence and determination of Mr. Gladstone and his party in power, after years of effort, succeeded in passing through the Commons a bill giving a national legislature to Ireland, only to have it defeated by the Lords. The Tory government now in power, though disposed to be conciliatory and to make concessions, will never grant to Ireland its just demands. Intelligent Americans are familiar with these facts and with the whole history of Irish wrongs. They would sympathize with any hopeful scheme for their rectification; but to start a revolution here, on alien soil, is not only illegal, but rash. To revive Fenianism here will not only discredit the cause on this side of the water, it will practically silence all further appeals by the Nationalists in Parliament, and commit the whole movement to one of force — a hopeless resort! Better suffer and wait than unsheath the sword.

General Miles in Command.

The Army has a new commander-in-chief, Major General Nelson A. Miles having been designated to succeed Lieutenant General Schofield, who was placed on the retired list on Sunday last. The new senior officer is not a West Pointer. He was a clerk in a Boston store when the war broke out, and went to the front as first lieutenant in the Twenty-second Massachusetts Regiment. Splendid service at Fair Oaks and in other engagements during the Peninsular campaign of 1863 brought him into public notice. Thenceforward his rise was rapid. Fresh laurels were won at Antietam, and he was promoted to be colonel of the Sixty-first New York. Though shot in the neck at Fredericksburg, he was reported by Gen. Hancock as having "conducted himself in the most admirable and chivalrous manner." A second and more serious wound deprived him from participating in the battle of Gettysburg. At Spottsylvania his gallant behavior won for him promotion to the grade of Brigadier General, and early the next year the stars of the Major General were conferred upon him. Mustered out of the volunteer service in 1866, his reputation secured for him a commission in the regular army as colonel of the 4th Infantry. Since then he has especially distinguished himself as an Indian fighter, driving Sitting Bull over the Canadian line in 1876, capturing Chief Joseph and his Nez Percé band, defeating the Bannocks in Yellowstone Park, capturing Geronimo and his band of Apaches in Arizona, and subduing the "Messiah" disturbances. His last noteworthy service was his skillful handling of the Chicago riots in 1894. Gen. Miles is only 56 years old. He has deserved the palm; he will wear it gracefully.

Reform in the Consular Service.

The attempt was made in the last Congress, it will be remembered, to lift our consular system out of incompetency by providing that appointees should undergo examination to prove their fitness. The bill was not enacted, though Senators Lodge and Morgan earnestly advocated it. Secretary Olney has been looking into existing law upon the subject, and finds that it is entirely within the province of the Executive to apply the civil service requirements to this class of public servants without waiting for additional legislation. In accordance with his recommendation the President has issued the order. All consuls and commercial agents hereafter to be appointed whose salaries range from \$1,000 to \$2,500 inclusive (some 200 in number) will come within the scope of this regulation. They will be examined by a board made up of the Third Assistant Secretary of State, the Solicitor of the Department, and the Chief of the Consular Bureau. It was found impracticable to include the 71 officials whose salary falls below \$1,000, as they are usually citizens of the country in which they serve. There are 88 offices

which draw more than \$2,500 salary; but these, for some reason, are not affected by the new order. The country will be spared much disgrace and inefficiency when this wholesome regulation goes into practical effect.

Another Term for President Diaz.

There seems to be no reasonable doubt but that Porfirio Diaz will be elected for the sixth time (counting in his provisional incumbency in 1876) to the presidency of the Republic of Mexico. He has no rival. He enjoys the almost universal confidence and esteem of his people. The country has developed along many lines to a surprising degree under his discreet and efficient leadership. There was a touch of egotism in his recent message to Congress in which he reviewed the progress made under his administration, the peaceful relations maintained with foreign powers, the sanitary regulations adopted, the charitable institutions aided, the expansion of mining industries, railroad, telegraph and postal extension, the hopeful condition of the national finances, etc. — but he has solid ground for complacency; he richly deserves the honors heaped upon him. His grateful countrymen will doubtless emphasize their appreciation in the coming election.

Professor Louis Pasteur.

This eminent chemist and scientist, who died in Paris on Saturday last in the seventy-fourth year of his age, was popularly known in this country only as the discoverer of a cure for rabies or hydrophobia by inoculation. And had this been his single contribution to the relief of humanity, his name would have been held in grateful memory; but valuable as this is, it is overshadowed and almost forgotten by his previous achievements. Years ago when the silk culture in France, which produced a revenue of 130,000,000 francs, had been well-nigh ruined by a disease in the silk worm, M. Pasteur, who had never handled one of these worms in his life, was induced to investigate the cause of the calamity. He quickly ascertained its parasitic origin, and though ridiculed for his views, restored to France the endangered industry. As far back as 1853 he demolished the theory of spontaneous generation by demonstrating, contrary to scientists who had preceded him, that life can only proceed from antecedent life. He set up his laboratory on a mountain-top and proved conclusively that in pure air, where there could be no contagion of germs, fermentation could not occur, and no animalcules could appear, and that therefore there was no such thing as spontaneous generation. Professor Tyndall acknowledged that Pasteur had proved his statement. The famous Lister reached conclusions from Pasteur's experiments and writings which led him to adopt the antiseptic treatment which revolutionized modern surgery. The vine culture in France was imperiled; Pasteur saved it. The fowl cholera became epidemic in Paris; Pasteur suppressed it. He inoculated cattle for "splenic fever," and stayed the disease. He successfully inoculated pigs against swine fever. He reached the conclusion, indeed, that every disease, whether in man or animal, which is caused by a micro-organism, can be killed by isolation. "Isolate the afflicted, the well will remain well." M. Pasteur pursued his investigations even when partial paralysis had rendered useless one side of his body. He was the recipient of many honors. The Rumford Medal of the Royal Society of London was conferred upon him in 1856; subsequently he received the Copley and Albert Medals. He was made senator in 1870, a Grand Officer of the Legion of Honor in 1878, and was elected to succeed Litre as a member of the French Academy. These and similar honors caused him no elation; he was as modest as he was great. In the peerage both of scientific distinction and of humanity's benefactors, M. Pasteur's name will always stand high.

Our Contributors.

FRIENDSHIP.

James Buchanan.

Some waiting stand in Fame's wide court,
And carve their names upon her walls;
I only ask the good report
Of one true heart in Friendship's halls.

Some barter life for wealth untold;
But better, purer wealth have I;
For friendship is the thrice-pure gold
Impressed by love's immortal die!
Boston, Mass.

OCEAN GROVE ORATORY.

Rev. Richard Wheatley, D. D.

NOWHERE on the American continent, in the year of grace 1895, has there been more various display of oratory than at the world-famous religious summer resort on the New Jersey coast of the Atlantic. Its memorable camp-meeting—spiritual, emotional, and profitable—developed the gift of eloquence to its uttermost efficiency. Newspaper comments on the great gathering are worth little, except as to the leading facts. On the leading principles involved their silence is ordinarily worth more than their speech. But even they honor the pentecostal preaching of different ministers, and characterize it as being all the more effective because thoroughly studied, transparently sincere, and positively direct. They will not admit that Methodism is a spent force. Seismic it is not always, neither is it too frequently eruptive; but it is to modern religious life, in great part, what the seething central fires under the earth's crust are to the beauty, fragrance, and fruitfulness of vegetation on its surface.

Prior to the camp-meeting came the Summer School of Theology, with its lectures of philosophic and systematic, Old Testament, New Testament, historical and pastoral theology, special lectures by distinguished speakers, and Sabbath sermons by burning and shining lights of the pulpit. Of the usefulness of the school itself, attended as it was by more than three hundred ministers and students, and costing about \$3,000, there can be no doubt. Opportunity was given for questions, but none for discussion. It was not exactly of that Protestant Episcopalian character which an eccentric individual preferred, because it gives liberty of immediate vocal response to the minister. Perhaps it is just as well that it was not, for in the audiences were enough of fossilized and original cranks to lead discourses and excursions into realms of which very few know but little, and what is known is of very little use.

Professor Borden P. Bowne.

If any one can guide a tourist party into the Arctic and Antarctic circles of metaphysical and philosophical speculation without imminent peril of losing the way, it is Professor Borden P. Bowne, of Boston University. What he said while in the extremely tenuous atmosphere would have delighted the heart of Balaam, and as certainly have provoked his disputatious qualities. The latter constructs his "Foundations of Belief;" the former builds his bases of Christian faith. Both seem to represent all knowledge as the resultant of projecting the self upon the not-self, and of the involuntary impact of the not-self upon the perceptive self. Both seem to admit that self and not-self, subject and object, are necessarily postulated, while their real being is incapable of logical proof. What then? Probability is the guide of life. Wisdom demands, and her demand is largely conceded, that postulate shall have the force of axiom. So it has practically. The world always has proceeded, and always will, on the assumption that subject and object are more or less real and distinct entities, and will guide its action by what it may learn of their mutual relations. The world isn't now, nor is it at all likely to be, over-wise; but it has good sense enough to regulate its temporal doings by the assumption that things are real, and that the whole are governed by wise, just, and equal—although often inscrutable—law. Professor Bowne will always find fit audience, but few, comparatively, to hearken to his clear, confident, and excellent lectures. He is the metaphysician of the United States.

Senator H. W. Blair.

Oratory presents striking contrasts. That of Senator H. W. Blair, of New Hampshire, who spoke on "The Present Outlook for the Temperance Cause," deals with matters that are, or may be, known and read of all

men. Intemperance in its nature, character, and malign results is wholly familiar to him, but only as matter of observation and study. His address was comprehensive and statesmanlike, clearly enunciated but not impassioned, pleasing but not Demosthenic. His plans are adequate to the reform he seeks to effect, and by no means so quixotic as the liquor tyranny would have the public believe. The liquor-dealers of New York, capitulating to insistent enforcement of Sunday law, are, in their surrender—be it sincere or hypocritical—but prophets of the enforcement of prohibitory law, not only local but national and international.

Dr. Charles J. Little.

Beautiful and breezy, invigorating as a boreal blast, was Dr. Little's lecture on Dante. He boldly leads what bids fair to be a powerful reaction against the Pelagianism of New England Unitarians. The Bengal tiger is a royal beast with impressively colored markings, lithe, powerful, graceful in movement, and sometimes purrs and plays like a pretty kitten; but he is also cruel, relentless, and destructive, with no use for domestic cattle except that of putting them inside himself. Men and women are like him in more particulars than one. In the image of God? Yes—in some respects; but often vile because of the sin that dwelleth in them. Thirty thousand people witnessed the "Baby Show" in Asbury Park on the day of Dr. Little's Dantesque deliverance. The exhibit was indeed bonnie and tasteful, and each of the exhibited was mutely eloquent of moral possibilities equal to any concentered in the inhabitants of hell or heaven—to say nothing of purgatory.

President J. W. Bashford.

Consciousness of said possibilities was vividly expressed in the eloquent lecture of President J. W. Bashford on "The Outlook for the Twentieth Century." The theme was an inspiring one. The enthusiasm it evokes strikes modern statistics, or what is remembered of them by the orator, with something more than the force of a comet's tail. The devastation, however, is sure to be compensated by the new series that evangelical fervor of pentecostal and highly cultured quality is sure to create. His Sabbath exposition of the Sermon on the Mount shows what the forces be on which he relies to make this old world new. He who is animated by them is "God's drunk man," as Spinoza called him, only in the sense that he has burning, absorbing, fearless enthusiasm for the good of humanity.

Bishop J. P. Newman.

Seldom, if ever, has pulpit discourse been more timely, impressive or memorable than that of Bishop Newman on "The Sanctions of Law." His illustrations of the changeless fact that "the way of transgressors is hard" were pointed, scientific, and wisely adapted to place and times. His seeming hesitancy of utterance—like that of the British parliamentary leader in coining his phrases—only weights the forthcoming sentiment more heavily with beneficent meaning. He is bold as he is safe in public speech.

Rev. Dr. Thomas Hanlon.

The Sunday afternoon Bible class, consisting of 2,500 or 3,000 more persons, led by Dr. Hanlon, is a revelation of the need of erudite, accurate, evangelical teaching. The list of questions was commensurate with much of the known and more of the unknown connected with the elevation of the brazen serpent by Moses for the cure of the serpent-bitten Israelites.

Prof. Milton S. Terry, with his wealth of philological lore, power of penetrating to the essential through the non-essential and temporary, wisdom in applying ancient events and Hebraic forms of speech to modern facts and circumstances, and language at once luminous and convincing—humorous, too, at times—is one of the best Bible class teachers and professorial expositors extant. Yet he is characteristically diverse from

Rev. B. Fay Mills.

of evangelistic fame, who is an "optimist of the optimists," brands "man" as "the fool who sneers at doubt," and is certain that there will yet be a holy race in a holy world. James Caughey and the Salvation Army—all Methodists—he regards as among the principal instruments in effecting this desiderated consummation. Christianity, he says, has never been tried in respect of its power to this great end. The church of today is not the ideal church of the Lord Jesus Christ—said the mild, persuasive, eloquent speaker. Well—the church of the future will be! Dr. Charles

P. Deems believed that it would, when he wrote,—

"The world is wide
In time and tide,
And God is guide;
Then do not hurry.

"That man is blest
Who does his best
And leaves the rest;
Then do not worry."

Dr. Deems was beloved sage and inspired seer and judicious counselor; but, all the same, good men do and will worry and hurry over the world as it is, and will pray with anguished desire that Christ's perfected kingdom may speedily appear.

General J. B. Gordon.

None the less ardent and sincere were the supplications of such after listening for two and a half hours to the lecture of Gen. J. B. Gordon, United States Senator from Georgia and chief of Gen. Robert E. Lee's staff, on "The Last Days of the Southern Confederacy." An entranced audience of eight thousand souls hung upon the orator's lips, and that none the less eagerly because he is said to be a Methodist of the Church South. Tall, stately, graceful, with voice musical and clear at the close as at the beginning of his oration, and with tact worthy of the greatest soldier of any century, he spoke of Gettysburg, Appomattox and Greensborough. The reluctance to unveil the horrid face of actual war, so common to all true soldiers, doubtless prompted the use of current pleasanties in stating Confederate reasons for the invasion of Pennsylvania, and in describing the military conflicts which followed. The rebels were hungry, no doubt, but their social reciprocity in the uninvited visit to the Quaker State and the voracity of their appetites were not any more welcome because of the need which themselves had created. They are greeted in most friendly style now, whenever they choose to go to Pennsylvania, and all the more because, as General Gordon says, reunion is sincere, thorough and permanent. The parties to the deadly struggle at Gettysburg did not forget that they were Americans and Christians—in name, at least. The chivalrous courtesy and unflinching devotion to principle exemplified by both sides were delineated with touching pathos. Lifelong friendships between warring opponents were formed in field and hospital. American brotherhood, valor and consistency were emphatically eulogized. His descriptions of the poverty, want and wretchedness of the Confederates when Grant surrounded them at Appomattox were exceedingly graphic and touching. So was what he said of the appearance, language and manner of the two great commanders. Grant conquered, not simply by numbers and resources, but by his skill, resolution, and kindness. He not only enforced surrender, but won the hearts of his conquered countrymen. All conquerors and conquered, are now loyal American citizens, whose stars and stripes represent past suffering and present aspiration. All now call on the whole earth to strike for universal republican liberty.

Thunders of applause greeted Gordon's singularly eloquent peroration. Thousands grasped him by the hand ere he left the building. No doubt, in view of the scene, could exist that Americans can differ, fight, agree, and love.

The lecture of General Gordon was quite as remarkable for what it excluded as for what it included. He had no words for Jefferson Davis, none for General Thomas, few for Longstreet, and none of praise for any distinguished Union general except Grant, unless he were a Democrat. While ideally republican and patriotic in speech, he omitted all reference to the political situation in the South, and to the practical disfranchisement of Negroes and white Republicans in Mississippi, South Carolina and other States. His lecture was good—very good—so far as it went. But it did not go far enough to suit many of his hearers. They believe in equality before the law for all men. This is the American doctrine for which the fathers died, in defence of which hundreds of thousands of their descendants poured out their lives, and for the ultimate national exemplification of which millions of true American citizens now pledge their lives, their fortunes, and their sacred honor. Without questioning General Gordon's wisdom, we may reaffirm that this is just what American patriotism requires.

"How is it, General Gordon, that you are so favorably received by splendid audiences in the North, while Chaplain McCabe and myself may not deliver our lectures in the South?" queried Dr. A. J. Palmer.

"I—I"—
"There's a difference between skinning and being skinned," suggested the querist.
"That's just it!" was the gratified reply.
Irvington-on-Hudson, N. Y.

OUR CHICAGO LETTER.

"Dearborn."

LAST month, without any particular flourish of trumpets, the new civil service law went into effect in this city. The three commissioners chosen to administer the provisions of the law are men of character and standing. Those seeking employment in the city—the new law has to do with all subordinate offices—have accepted the rules governing competition in good faith. But the politician is still abroad, and it gives him great concern that merit is to be substituted for "influence." He has found a good chance for attacking the new law through the old soldier. The commissioners, as they were bound to do, fixed an age-limit for all applicants for employment in the classified service. Friends of the veterans asked that an exception be made in favor of soldiers. The case was argued by Congressman Mason, but the commissioners replied that, much as they personally desired to make the exception, they felt that the law would not permit them to do so. They were clearly right, but a storm has arisen. All who opposed the law in the beginning are now posing as great friends of the old soldier. The *Inter-Ocean* had a cartoon the other day representing the call for recruits in '81, and the welcome given the young men who responded. This was contrasted with the spirit of the civil service commissioners in rejecting the same persons today. A more demagogical appeal could scarcely be conceived. Last Monday night our patriotic council, led by Alderman Madden and ably seconded by such ardent patriots as "Buck" McCarthy, "Paddy" Gleason, and "Bath-house" Powers, appointed a committee of five to inform the commissioners, whose appointment is from the State Legislature, that the city council would have them understand that it "is alone vested by law with the power to provide by ordinance in regard to the relation between all the officers and employees of the corporation in respect to each other, the corporation and the people." The effrontery of such a resolution would be laughable did it not reveal a determined opposition to the new law on the part of the politicians, who have lost a large share of their patrimony, and hence will have nothing to trade on at the next election.

In spite of the disreputable character of most of the opposition to the new law—of course there are some sincere friends of the soldier who are urging an exception in his favor—one of our Methodist pastors took occasion last Sunday to preach a sermon attacking the age-limit. He is reported as saying: "The whole system, time-limit business, seems to be aimed direct at those men who knew nothing but sacrifice in the 60's." This is absurd. To say that the age-limit is aimed at the veterans of the late war is about as logical as to hold that, because the commissioners will not admit children to the examinations, they are attacking the sons of veterans. Instead of joining the ranks of the demagogue in and out of the city council, it behooves city ministers and members to defend the new law on every occasion and not to seek opportunity for captious criticism.

There seems to be a revival in progress in the newspaper offices regarding Methodist doings. Scarcely a day passes that some of the leading dailies do not have a column, often with an editorial, regarding some one of the questions agitating the Annual Conferences. Last Monday the *Times-Herald* had a symposium on the time-limit and the question of admitting women to the General Conference, covering nearly three pages. This was in response to letters sent to the ministers of the Rock River Conference inquiring: (1) "What should be the future policy of the Methodist Episcopal Church on the question of itinerancy? Is the present five-year term an improvement on the former one of three years? Should the system of itinerancy be abolished, and, if not, what should be the policy on this question?" (2) Should women lay delegates be admitted to the Conference? From the answers received the following tabulation is made: For abolition of time limit, 107; for the present limit, 22; for return to a three-year limit, 6; for discretionary power in special cases, 4; for abolition of the itinerancy, 4; for an eight-year limit, 1; for a ten-year limit, 1; undecided, 2; total vote, 147. For admission of women, 118; against, 23; undecided, 10; total vote, 151. All of the letters are interesting; some are strong and pointed; a few are, to say the least, peculiar. Some refer to possible dangers from

misuse of power. Dr. Axtell, of Ravenswood, says: "Bishops are thought to be very tenacious of power, and presiding elders to be Bishops' men rather than conservators of the rights of the pastors." Dr. Parkhurst, of Evanston Ave. Church, referring to woman's right to a seat in the General Conference, says that women "have been kept out by usurpation of power by the Bishops." All the city pastors, so far as they expressed themselves, are in favor of the removal of the time limit and of admitting women to the General Conference. The *Times-Herald* not satisfied with its remarkable journalistic feat of Monday, came out on Friday, the 20th, with a two-column article which is in the nature of a "boom" for Dr. Bristol for Bishop. Probably if Dr. Bristol himself were consulted he would choose not to have his interests advocated by a secular newspaper with its usual inaccuracies and sensational gossip. Still, the newspaper reports are scarcely more offensive than much of pre-Conference "news" that one is forced to hear in those quarters where the ecclesiastical politician makes his home.

The Preachers' Meeting has not been characterized by tedious theological discussion since it resumed its work on the beginning of this month. On Monday, Sept. 9, we had J. Keir Hardie, the English socialist, as the preacher for the day. He was accompanied by Frank Smith, a tall, rather foppish individual, who announced himself as a Methodist. Smith is a labor leader, and, like Hardie, is a pronounced socialist. Quite a number of Chicago agitators were present, and demonstrated their ability to give the preachers points on making responses to the telling arguments of the speaker. Had it not been for the coolness and decision of the chairman, Dr. Swift, there might have been a scene. Hardie and Smith are models of dispassionate speech. They kept themselves in splendid control under trying circumstances. So interested were the ministers in the subject that Dr. Little, the new president of Garrett, was asked to give a paper on "The Socialism of Karl Marx," which he did, to the delight of all, on the following Monday. "Tommy" Morgan, a fiery orator of the advanced wing of the socialist party in Chicago, was called out, and he proceeded to give the ministers what he termed their "medicine." This consisted of a tirade against the church in general and ministers in particular. When some one vigorously protested, Morgan said, "I have been invited to speak, and I propose to say what I please." He was allowed to finish, much to the disgust of several of the older ministers who have no patience with men who bring such severe indictments against the church.

Since my last letter "Father" Lasher, one of the oldest and most respected Methodists hereabouts, has passed away. He was one of the characters at Des Plaines camp-meeting, having led the sunrise prayer-meeting for many years. At the funeral, in his home church at Oak Park, were several of our most prominent ministers and laymen.

Stephen R. Beggs, the pioneer of Methodism in the West and the organizer of the first Methodist class in Chicago, died at his home in Plainfield, Ill., Sept. 9. "Father" Beggs was born in Rockingham County, Va., March 30, 1801, was converted at a camp-meeting at nineteen, united with the Missouri Conference in 1823, and was transferred to the Illinois Conference in 1828. He arrived in Chicago in 1831, sharing for a time the hospitality of Fort Dearborn. His last sermon was preached in his home church last March.

The schools and colleges have opened with a large increase in attendance. The public schools of this city are shamefully overcrowded, though the Board of Education seems to be doing everything in its power to remedy matters. Northwestern University and the Academy have the largest entrance classes in their history. Garrett Biblical Institute has an encouraging increase. The formal opening of the latter institution takes place next week. It is expected that Bishop Goodsell will be present on that occasion.

It is a matter of general surprise and regret that Detroit Conference did not honor itself by including among its list of delegates to the General Conference the name of Dr. Edwards, editor of the *Northwestern Christian Advocate*. There is no more loyal Methodist, nor more scholarly and courteous gentleman, in our ranks than Dr. Ed-

wards. For many years his voice has been heard in the General Conference and always on the side of progress. No official in the church has received a more unanimous and continuous call to service than he. Where he is best known he is most loved and trusted. Many of our Conferences in this neighborhood are doing surprising things in the matter of election of delegates, and Detroit Conference evidently concluded to try some new material as an experiment. This is not intended to reflect in the slightest degree upon the delegates chosen by any of the Conferences, who are, so far as I know, worthy of all their honors.

CHATTANOOGA'S MILITARY CELEBRATION.

Monuments Dedicated — Regimental Reunions — National Park Opened — Addresses by Governors and Generals — Brilliant Parade — The Blue and the Gray Marching Together.

Louise Dunham Goldsberry.

It has been a wonderful week for Chattanooga — her hilly streets hung with loyal emblems, her thoroughfares a continuous surge of human kind; fifty thousand strangers fed and housed under her hospitable roofs; the governors of fifteen States standing together, with generals of historic renown — the brilliant Lew Wallace, the sweet-mannered Boynton, the venerable Longstreet, Gordon, Schofield, Palmer, Butterfield, Howard, Wheeler, McKinley — and Vice President Stevenson, Postmaster General Wilson, Secretary Herbert, and scores of others whose names are synonyms for the Union's worth and brains. Never was a more brilliant array of soldiers gathered together on peaceful mission. These beautiful hills, now monumental, and consecrated to the dead and the living heroes with marble and bronze and "honor's urn," this royal Lookout, the mountain one loves as if it were flesh and blood; with field and river — all have felt again the soldier-tread of the men who fought over them thirty-two years ago. The same golden strains of martial music, the same swing to the blue-coats up the streets, the same thrill of emotion to blast of bugle and click of steel and clatter of cavalry!

The last Union regiment to leave Chickamauga's bloody field was Foraker's; and its remnant bivouacked here. The old Battery F, Fourth Artillery, that Alexander Hamilton commanded, the oldest in the United States, fired the national salute of 44 guns on Chickamauga's new-mown field, this Thursday, Sept. 19, 1895. The Army of the Cumberland celebrated its quarter-century in the afternoon of Wednesday, the 18th. The Army of the Tennessee — Sherman's old warriors — and Bragg's gallant gray coats met Thursday night in the big tent, listening to the glowing words of Howard and Wheeler. All the days music and tramp went through the thoroughfares, and cannon-shot of dedication over the dead sent echoes booming among the mountains. Gray coat cheered the Blue, and delicious and tender reminiscences made all akin. Gov. Matthews made the dedicatory address over Indiana's monuments, with that tenderest of all language,

"Love and tears for the Blue,
Tears and love for the Gray."

General Manderson, orator and soldier both, made the address to the Army of the Cumberland.

Monuments Dedicated.

Governor Rich accepted Michigan's monuments. General Boynton, standing among the remnant of the gallant Ohio boys who died for love of her, told over again the glorious story of Thomas; and later, one by one, the veterans lingered, and retold it. Strangely moving, this romance of war, told with that thrilling personal "I," and tears in the brave old eyes! Governor McKinley, after a most brilliant oration, received Ohio's monuments from the Commission. His noble and soldierly bearing won cheers and hurrahs wherever his gallantly bared head bowed to the stars and stripes. And Campbell, too, made a masterly oration. Governor Greenhalge spoke for Massachusetts, and Altgeld for Illinois. How splendidly the Scotch-Irish blood of Manderson beat in glowing words, as he charged with the Union boys up Missionary Ridge! Like a volley of musketry, with smoke and cheer and daring flag, over the rifle-pits, up to the crest, while Grant and Thomas peer across the smoky valley, and Chattanooga counts the minutes. Shot and shell, a wall of fire and death, and the wild applause of the listening thousands leap out to the glorious men in blue, resting on the crest, with the immortality of a deathless fame on their heated brows. The grandeur of battle, the pathos and holiness of war, the dead and the dying and the starvation, tent and camp-fire and tattoo, and the fierce exaltation of daring deed and victories — all, all, are pictured vividly as Belshazzar's words in fire. Memory never dies, has no ghosts; in living raiment it links the living to the dead. The speeches made on these holy fields were history told by its actors, with the fervor and swift speech of red blood, hot with remembrance — a *résumé* such as no book could give. Sumter and Appomattox — and the tolling, anguished years between! Hooker's splendid capture of Lookout is on honor's level with Chickamauga and Missionary Ridge — the "three fates" of war, deadlily grand. And as

he leans over the green forests, a veteran picks his way around the Point, over the works. The cannon could not harm them under the perpendicular cliffs, and as he advances the men above retreat. He came up like a shell from catapult in '62. He leans over the cliffs in the sweet, piny atmosphere today, and talks it out. "We made coffee out of acorns right there in that little old town of Chattanooga," says he.

General Herndon was here — the man who captured Jeff Davis; and "Ben Hur," too; and brilliant staffs; and radiant, shouting hundreds of the black men and sons of the black men, whose birthright charter was written out of the ashes and embers and blood of those years of heart-break.

Thursday night, Howard and Wheeler made brilliant addresses to the old army men of Sherman and Bragg. A reunion of the Army of Tennessee, and the Army of the Tennessee! One thousand Ohio boys were in camp — "tenting on the old camp-ground."

Lame and maimed — the crutch and pinned-up sleeve — signals for a cheer! Here a man with a stern face — it had been one fearful mangle at Shiloh — scarred and awful as that awful face of Gwynplaine. No more brilliant daring was in the war from Sumter to '64 when Hood's army was driven, broken, whipped, once more across the Tennessee, than that of Andrews' Raiders — no more gallant fight than that of the old engine under the nervous hands of those twenty-two boys, over the rails. To burn the bridges — they put the engine in effigy and stood it in the National Cemetery — but those men found doom under the magnificence of their deed! Big Shanty and Stone River and Murfreesboro were all recapitulated. Hardly could the 9th Ohio be held down by their comrades from burning Murfreesboro that furious night when M'Cook was assassinated. Yet Lookout compensated for many losses! And Chickamauga made her glory out of defeat!

National Park Opened.

Friday, the 20th, thirty-two years from that terrific Sunday, the dedicatory services occurred of the Chattanooga portion of this 6,000-acre National Park. General Grosvener spoke at the big tent; he, too, went up to Murfreesboro in his address, swept with Rosecrans down the country in the Tullahoma campaign, over the mountains and over the Tennessee, and stood with Thomas on Chickamauga. It is peculiarly pathetic, the idolatry with which the veterans keep Thomas alive among them. He is not a dead man, but a grand, strong, impregnable rock, around whom they surged as he held the gap on Snodgrass Hill; watching Steadman's troops on a run down the Chattanooga way; lying prostrate under a volley, then up and on, winning the hero's side.

One of the most eloquent of the many eloquent speeches of these three memorial days was that of Senator Waltham at the tent Friday evening. He was followed by Col. Stegman and Gov. Oates. Then the silver strains of "Dixie," and the enthusiasm of the thousands burst forth. Men and boys stood on benches, and the "rebel yell" made the canvas quiver. It needs but the first notes of Dixie to inflame, like wildfire, the Southern heart. Mayor Ochs, of Chattanooga, and Senator Bate addressed the crowds in the tent in the afternoon on Friday, and Gov. Morton and others made brief remarks.

The grand sight of the day was the parade

Friday morning. All the thousands in the city packed the streets, perched on telegraph poles, sat on fences. All the flags rippled bountifully in the yellow sunshine. All the batteries and infantry, all the cavalry and cadets, went in the brilliant pageant. But McKinley as he galloped past like a splendid Bayard of old, bared head and proud bearing, was the prince of them all. Coming events do cast shadows. Even the ladies joined the tumultuous cheers and hand-clappings that followed the click of his horse's hoofs. We cheered the soldiers because they were soldiers, the flag for its inspiration and sweet meanings, the Confederate bandful (marching in uniform of thirty-five years ago with the stars and stripes held aloft) for their loving greetings and their courage to march in time and line with the blue-coats — the splendid foe in gray!

In front of the University was the reviewing stand, on which were Stevenson and Speaker Crisp and Schofield, Stanley, Longstreet, Fallerton and the governors and their staffs. Chattanooga never before witnessed so brilliant a scene in her streets, such unaffected fusion of feeling.


After the parade the old F Battery wheeled off to Orchard Knob. In the position occupied by Grant's Battery they were placed, pointing toward Missionary Ridge, and the national salute was fired at noon — a semi-duplication of the noise that filled the valley that November of '63, when all Chattanooga held breath as the boys went up the Ridge. Later in the day, Kansas tolled up the hill to dedicate its monument, just that morning placed in position. In spite of the fact that so long a time has elapsed since General Boynton suggested to the Government the idea climaxed at Thursday's dedication, many monuments are not yet placed. The South has hers yet to put in position, and the North some of hers. It is a gigantic project worthy the great nation!

A presentation by Chattanooga to General Boynton of a silver chest of 235 pieces, and a grand reception at night, closed the dedicatory services.

Dr. Wentworth at McKendree College.

CONCERNING the pulpit ministrations of the late Dr. Erasmus Wentworth in his early manhood at McKendree, when he was about thirty-five years of age, Dr. Goodfellow says:—

"Every one of the years of Dr. Wentworth's administration included a series of revival meetings, in the college chapel, occupying about an hour each evening. The attendance was good from college and village. The preaching, by agreement, was by one man, the president. The revival invaded the village, and generally swept the campus, leaving at one time only three unaffected, and once only two. The effect of the speaking, and of the personal influence of Dr. Wentworth, seemed well-nigh supernatural. At first his words were not rapid, nor loud. He seemed to be in a study as to which elements of his power to command, or as to the amount of resistance before him. Presently the veins began to define themselves over his brightening face, and those on each side stood out of his neck like ropes, and during the last fourth part, or so, of his sermon, he was overwhelmingly eloquent. Indifference or trifling, in a hearer, became impossible. No one was ever surprised to see the railing filled with penitents; the wonder was that any could stay away. Many a man is still living who can recall the strange force that held him immovable under these sermons. Always after the revival, the professing students became a regular class, and the revivalist was the leader, and the rule of his fidelity seemed to be, 'My life for the lad's life.'"



LINCOLN'S
Hesitancy to Marry
BY JOHN GILMER SPEED
His strange sentimental perplexities—how
he failed to know his own heart, or whom
to marry. In the October issue of

THE LADIES' HOME JOURNAL
10 Cents on all News-stands
The Curtis Publishing Company
Philadelphia

The Conferences.

N. E. Southern Conference.

W. H. M. S.—The annual meeting of the Woman's Home Missionary Society of the New England Southern Conference was held in the church at Willimantic (Conn.), Sept. 17 and 18. The platform was tastefully decorated with flowers. Mrs. O. W. Scott, in behalf of the local auxiliary, welcomed the delegates, and Mrs. J. H. Allen responded. Mrs. M. H. Ellis, of New Jersey, gave an address, telling of the need of organization and of the various phases of the work of the Society. The treasurer's report showed that \$1,929.88 had been raised during the year. Mrs. W. R. Sherman, secretary of supplies, reported \$1,571 sent out. Reports from district secretaries tell of growing zeal and interest. The auxiliaries were well represented by delegates who gave condensed reports of the year's work for the Society. Mrs. Everett, the president, in her annual address stated facts of great interest, and her appeal was very effective. Rev. G. H. Bates, presiding elder of Norwich District, a busy man, found time to come into the meeting Wednesday afternoon bringing words of cheer and Godspeed. Mrs. J. P. Brownell, of Taunton, who has efficiently and faithfully filled the office of treasurer for several years, has been obliged to discontinue the work because of ill health.

The following officers were elected: Mrs. T. J. Everett, president; Mrs. James Tregaskis, corresponding secretary; Mrs. J. H. Allen, recording secretary; Mrs. J. P. Cooper, treasurer; Mrs. W. H. Sherman, secretary of supplies; Miss J. J. Barker, mite-box secretary; Miss M. A. Winchester, secretary of young people's work. Delegate to annual meeting, Mrs. T. J. Everett; alternate, Mrs. J. H. Allen.

The delegates and visitors were most kindly and hospitably entertained by the pastor of the church and his wife, Rev. and Mrs. O. W. Scott, and members of the W. H. M. S. An invitation from the South St. Church auxiliary of Brockton, Mass., to hold the next annual meeting there, was accepted.

Mrs. TREGASKIS, Cor. Sec.

Providence District.

Woonsocket.—Thirty-five persons have been received into the church since Conference—22 from probation and by letter, and 13 on probation. The pastor, Rev. William H. Allen, made 309 calls before the summer vacation, and since his return has resumed systematic visitation. A chorus choir has been organized under the leadership of Prof. Kettlety, who is director of music in the public schools of the city. Good singing is assured, and with the excellent preaching of the pastor, large congregations may be expected.

Chestnut St., Providence.—The transformation in the audience-room of this church has changed it from a gloomy one to as cheerful and attractive an auditorium as any in the Conference. The re-opening services will be held on Sunday, Oct. 6, and the Methodists of Providence will rejoice with the mother church on the renewal of her youth.

Haven Church.—Sunday, Sept. 15, was rally day with the Sunday-school; 319 responding to the roll-call, which is the largest number ever present in the history of the school. Addresses were delivered by Dr. M. W. Small, H. S. Babcock, Esq., Leander Baker, Mrs. Ellen Monroe, Miss Stacy, Superintendent Hazard, and the pastor. Every department of the school was represented, and an interesting program was successfully carried out. The congregations at this church fill the place, and a larger building is imperatively needed. The religious interest is good, and the outlook for the future is encouraging.

Asbury Memorial.—The weekly-offering system has been adopted as the financial plan of

this church. A nominal sum of \$1 for each chair in any part of the church is charged for choice of seats, and the voluntary offerings of the people will be depended upon for the current expenses. The congregation take to the new method with enthusiasm, and a larger revenue will be received than under the pew-rental system. The Epworth League is fitting up the old church for a gymnasium and reading-room, and Pastor Rich regards the outlook as cheering and hopeful.

Pawtucket, First Church.—The Epworth League had a very pleasant visit with the chapter of Emmanuel Church of Berkeley, recently, and an enjoyable social time is reported. The visitation of the various chapters of the League with each other is an excellent thing, and serves to strengthen our connectional bonds.

Personal.—Rev. J. T. Docking and wife are rejoicing and receiving congratulations over the birth of a daughter—Lue Stewart Docking.

Providence Preachers' Meeting.—The attendance at the Monday meetings is larger than in previous years. Rev. J. T. Docking gave a very interesting account of his European trip, Monday, Sept. 16. Prof. Moore of Brown University was the speaker, Sept. 23; and on Monday, Sept. 30, Rev. L. M. Flocken will read a paper on "The Scripture Warrant for the Episcopacy."

Centerville.—A novel method of interesting the scholars in the Sunday-school, and at the same time giving them useful and pleasant employment for the summer months, has been successfully carried out by Superintendent R. B. Treat. Flower and vegetable seeds were distributed in the spring, and prizes amounting to \$20 offered for the best display of each grown from these seeds. The exhibition was held Sept. 20, and the boys and girls showed that they thoroughly appreciated the generosity of Mr. Treat. The display was especially fine and reflected great credit upon the young agriculturists and florists. Cake and cream were served, and an enjoyable evening spent. We commend this plan to others as an excellent means of interesting our Sunday-school scholars in useful occupation and incidentally of helping the school.

Central Falls.—Five conversions and an excellent revival spirit rejoice the heart of Pastor L. G. Horton. Special evangelistic services are to begin early in October.

Bristol.—Peace and harmony, a good religious interest, and about \$600 spent in church improvements, is the cheering news from this old church. Rev. A. W. Kingsley, the pastor, has the hearty support of his people.

Berkley.—An excellent course of lectures and entertainments is being carried forward by the Epworth League. The proceeds will go toward paying the church debt.

Attleboro.—Sunday-school rally day was observed, Sept. 22, when, notwithstanding the excessive heat, nearly four hundred responded to the roll-call. The usual revival interest continues in the church.

Brockton, Franklin Church.—The dedication services of the new and beautiful edifice will take place Sunday, Oct. 6. Rev. Dr. Upham will preach the sermon. This church has had a history of seven years, and we doubt whether any other church in our Conference can show such a record of prosperity. Faithful pastors, loyal officials, and an active church membership have contributed to this result. The new building has cost about \$9,000, and is a marvel of cheapness, well built, commodious, convenient, and beautiful. The wonder is that so much has been obtained for so little money. They expect to dedicate the church free of debt.

Tabernacle, Providence.—Rev. J. T. Docking, the pastor, speaks to his people through the *Tabernacle Gleaner*—a magazine published quarterly. A course of twelve first-class lectures and entertainments begins Oct. 1, Mr. Will

Carlson giving the opening lecture. How such a course and at such a low price (15c) can be made to pay expenses is a wonder; but the idea is not to make money, but to interest and instruct the people, and the list of lecturers is such that this object will certainly be accomplished. The spiritual interests of this church are in good condition, and the outlook for a deep work of grace is excellent.

Pawtucket, Thomson Church.—This church celebrated its twenty-fifth anniversary, Sunday, Sept. 22, with appropriate services, in which several former pastors took part. The first house of worship of this church was dedicated Sept. 11, 1870, Rev. M. J. Talbot, D. D., preaching the sermon. The movement for its organization was begun by Rev. E. D. Hall and some of the officers of First Church, the first sermon being preached in Fairmont Engine Hall, Jan. 13, 1869, by Rev. E. D. Hall. A Sunday-school was organized the next Sunday with 20 members. The trustees of the First Church selected the site of the present church building and generously raised \$1,500 to pay for the lot, but the first church in which this society worshiped was built and presented to it by Mr. James Davis, a member of the First Church, and the Thomson Church has always had the sympathy and co-operation of the mother church. Beginning with 28 members, it has now a membership of 150, and the Sunday-school numbers 175. The church property is valued at \$15,000, and is free from debt. The present pastor is Rev. S. M. Beale, under whose guidance the church is enjoying prosperity. The anniversary was one of rare enjoyment to the people, and the appropriate sermon of the pastor was an inspiration to more earnest work in the future.

Personal.—Rev. J. Oldham spent Sunday, Sept. 22, with his former parishioners at South St., Brockton.

"Now is the Accepted Time."—No better time to secure subscribers to ZION'S HERALD than the present. Fifteen months for the price of a year's subscription to new subscribers, is the generous inducement offered by the publisher. We hope Providence District will rally to the support of our New England Methodist paper. Now is the time!

A Surprise.—The following is not a supposed case, but an actual statement of fact: There is in this district a church of 300 or more members, with an entire Sunday-school of 250 families, with an official of more than 20 business men, and a congregation completely filling its church. The subscription list of ZION'S HERALD came into its pastor's hands recently, when to his great surprise he found that only one of the officials was a subscriber and that only eight HERALDS were taken in the town. Is this an exceptional case? We hope so; but when a church of such size and importance is so destitute of Methodist literature, how can we expect our people to be loyal to our church and its various benevolent enterprises? Nemo.

Norwich District.

Norwich Town and Baltic.—This charge has, in the recent past, undergone some severe trials and serious drawbacks at Norwich Town; yet, for all that, on Sunday, September 1, the pastor, Rev. L. H. Massey, baptized 4 adults and received one of these and five others on probation. Ten, all young converts, took the communion that day for the first time. Both the Epworth League and the Juniors have just been organized, and charters will be applied for at once. For the last fortnight services have been held in the vestry every evening, conducted by the pastor. Some others have sought the Lord during the revival meetings, while the hearts of believers have been refreshed and strengthened. Two have also been received by letter. It will be of interest to many friends to learn that Rev. J. O. Dodge, former pastor at Norwich Town, who took a supernumerary relation on account of poor health at the last session of our Conference, and who resides here, is improved in health, and stands by the pastor in all his efforts to advance the Master's cause. At Baltic the work is in a healthy condition, and the Epworth League organized there last year still grows in numbers and is proving itself worthy of all honor. The recent camp-meeting at Willimantic, through several who attended from both these congregations, has also been very helpful in our work. Three of the benevolent causes of the church have been presented with greatly increased collections, and a monthly missionary prayer-meeting started in June is proving itself a blessing in several directions. At each meeting, by extracts read and otherwise, missionary intelligence is imparted, and a collection is always received. This is a disciplinary plan, and we find it works well.

Wednesday evening, Sept. 11, was an occasion of much interest to the people of Putnam. A reception was given the pastor, Rev. W. Lenoir Hood, and bride, in the church parlor. The League furnished an enjoyable program. The music by the orchestra was fine, the decorations in excellent taste, and the refreshments most appetizing. Rev. Walter Ellis, of Danielsonville, offered prayer, and Presiding Elder Bates in an appropriate speech presented an easy-chair to Mr. Hood in token of the kind regards of his numerous friends. The occasion was greatly enjoyed by the large company present. The many friends who were unable to be present tendered congratulations and hearty good wishes to the bride and groom.

Still another of our preachers has taken to himself a wife. Rev. H. E. Murkett, of East Blackstone, was married, Aug. 22, at Potsdam, N. Y., to Miss Jessie M. Young. May their pathway in life be a pleasant one, and prosperity crown all their efforts, in the service of God and His church!

Rev. John Pearce and his people at Warehouse Point find things moving along pleasantly. Class and prayer-meetings are well attended. Sept. 15 the pastor preached a missionary sermon and took the collection, which aggregated \$94.50. Doubtless this will be made up to a round \$100, beside the sum which will be raised in the Sunday-school. The outlook is most encouraging. Sunday, Oct. 13, will be observed as Old Folks' Day. The presiding elder is to be present and preach.

Good religious interest prevails at Gurleyville and East Glastonbury. Y.

New Bedford District.

North Dighton.—The Taunton Methodist Social Union held the fall meeting with this church. It was an occasion of unusual interest, nearly one hundred members and invited guests being present. The ladies of the church, led by Mrs. C. H. Ever, set tables in the grove belonging to the society, and spread upon them a dinner which lacked nothing the most fastidious could ask. It was an enjoyable feature of the gathering, and justice without mercy was rendered. After the banquet and devotions, Rev.

RICHARD T. BOOTH.

Friend and Co-Worker of Spurgeon and Gough.

We present to our readers this week the portrait and a brief history of a remarkable man, with a wonderful career in philanthropic work the world round. In a letter dated January 17th, John B. Gough said: "Try and get my friend Mr. Booth to visit you. He is the foremost orator on the temperance platform today." And a little later the *Morning Herald*, of Sydney, New South Wales, in an editorial said: "Mr. Booth is a man whose genuineness takes hold of the people; he was sent to us from England with a valdictory worthy of a prince amongst philanthropists, and in Sydney he received a great welcome."



Mr. Booth, who is a native of Ithaca, New York, has given the best years of his life, and almost life itself, to the cause of social reform. As one result of his labors in his own and foreign lands, one million converts were enrolled. It is easy enough to write "a million converts," but it is not so easy to put in words "the battle scenes and fortunes" which such a conquest implies. Who can tell the tolls and trials, the places visited, the miles of land and sea traversed, the expenditure of vital energy, the mental anxiety, the day journeyings and night watches that lie below those million converts, and of which they are the flower and crown?

It was in September, 1882, while holding a series of meetings in the London Tabernacle, made famous by the great Spurgeon, who was Mr. Booth's staunch friend and co-worker, that the first serious breakdown occurred. The strain of speaking nightly to six or seven thousand people was too much. He was taken to Broadlands, the country seat of the late Lord Palmerston, where he was nursed and cared for by his friends, Lord and Lady Mount-Temple, and from whence he was sent to the south of France. His lungs now gave way entirely, and after struggling for a year against his rapidly-developing disease, he was sent to Australia by the late Dr. Sir Andrew Clark, Mr. Gladstone's medical adviser. It was in the dry interior of Australia that Mr. Booth regained the robust health that has never since left him.

Now the point of all this is: Mr. Booth was not indebted to the sunnier skies or softer winds of Australia for his cure, but to the fact that constantly, day and night, sleeping or waking, he was breathing a dry air, impregnated with nature's own antiseptics.

A perfectly well man, Mr. Booth has returned to America to carry on a new work, and has brought to it the same intense earnestness that characterized his labor on the platform. Recognizing the futility of trying to reach the germs in the respiratory organs by way of the stomach, or hypodermically by way of the blood, he concentrated all his efforts on a method of inhalation, and BOOTH'S HYOMEL, the Australian Dry-Air Treatment of Catarrh, Asthma, Bronchitis, Consumption, and all diseases of the respiratory organs, is the result.

His work in the introduction of HYOMEL is meeting with unbounded success. Dr. Morris, of Buffalo, writes on Sept. 5th, 1895:—

Dear Sir: In thirty years' experience in the practice of medicine I have never given my entire support to a proprietary remedy, for I never saw one that performed all, and more than was claimed for it, until I met with Hyomel, which I endorse with all my heart (for seasonal advice to the contrary notwithstanding). For I believe it a duty I owe to humanity. Since testing Hyomel in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, and last, but not from being least, Consumptive Cough, an advanced stage, which by use of Hyomel, with no other medicine, in four weeks was transformed into an assured recovery, I believe in it for myself, for what it has done.

S. H. MORRIS, M. D.
189 Franklin St., Buffalo, N. Y.

Many people write to Mr. Booth asking, "What is HYOMEL, anyway?" To these we would say: It is a purely vegetable antiseptic and destroys the germs which cause diseases of the respiratory organs. It renders the air you inhale of the same degree of purity as that found on a mountain 5,000 feet above the sea level, where grow certain trees and plants which help in making the air purer by giving off volatile, antiseptic odors and vapors that are both fragrant and healing.

The air, thoroughly charged with HYOMEL, is inhaled through the pocket inhaler at the mouth, and after permeating the minutest air cells, is slowly exhaled through the nose. It is strong, delightful to inhale, and gives immediate relief. It instantly stops all spasmodic coughing, clears the voice, expands the lungs, and increases the breathing capacity.

Mr. Booth has opened an institute at 15 E. 20th St., New York, where he will be glad to see any persons afflicted, or he will send the pocket inhaler outfit, complete, by mail, for \$1.00, this outfit consisting of pocket inhaler, made of deodorized hard rubber, beautifully polished, a bottle of HYOMEL, a dropper, and full directions for using.

338 West 3rd St., New York, Sept. 4, 1895.

Dear Sir: After using Hyomel for some two months, and observing its effects upon many others, I wish to give my testimony as to its merits. I have seen it used in cases of Asthma, Catarrh, and Bronchial affection, with wonderful relief, when other remedies had failed. In each case it gives promise of a speedy and permanent cure. Personally, I may add, it has secured great relief to me in giving clearness and elasticity to my voice in speaking and singing. Yours cordially,

Rev. PETER STRYKER, D. D.,
President General Synod Reformed Church and President Stryker Seminary.

Brooklyn, N. Y., Feb. 2, 1896.

The pocket inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. I add my name to the "Pass-it-on Society." Sincerely yours,

Rev. J. M. FARREAR, D. D.

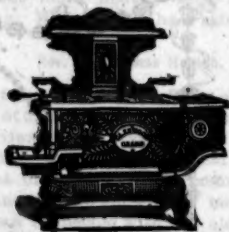
Mr. Booth has similar letters by the hundred. They have come unsolicited; they have sprung from the spontaneous gratitude of those benefited and cured. We respectfully call attention to these testimonials of well-known living men and women. If you are open to conviction write to R. T. Booth, 15 East 20th St., New York, for a pocket inhaler outfit, or for an explanatory pamphlet.

(Continued on Page 5.)

GLENWOOD RANGES AND HEATERS

MAKE HOUSEKEEPING EASY.
TWO GOLD MEDALS.

Made by WEBB STOVE CO., Taunton, Mass.



The MAGEE Boston Heater

FOR WARM AIR ONLY, and the MAGEE COMBINATION HEATER here shown (for warm air and Hot Water), each received THE HIGHEST AWARD at the World's Fair, Chicago.

They are honestly, carefully and intelligently made for USE, not merely to sell.

No one can afford to keep house without a Magee Range and Furnace, because the saving in fuel and food will pay many times their cost above any others on the market.

BEWARE OF IMITATIONS.

The name Magee carries our Guarantee of PERFECT SATISFACTION with proper use.

DESCRIPTIVE CIRCULARS FREE.

For Sale by Leading Dealers Everywhere.



Hot Water Combination.

32, 34, 36 & 38 Union St., Boston.
242 Water Street, New York.
86 Lake Street, Chicago.

MAGEE FURNACE COMPANY,

THE CONFERENCES.

(Continued from Page 4.)

C. H. Ewer, the pastor, made a graceful speech of welcome, in which he took occasion to emphasize the connectional idea of Methodism. His plea was strongly put that our church might become a greater power if the pastors and churches were to keep before them this idea. Mr. W. M. Dunbar, the president of the Union, in eloquent and appropriate words, responded. The main address was given by our presiding elder, Rev. T. J. Everett, on "Why People do Not Attend Church." This speech made a happy impression by its original thought and choice expression. Mr. Everett's sermons and addresses have made him very popular in all the churches. The idea of the Social Union to foster Methodist ideas and unite the churches, is becoming more and more realized.

Berkley.—The W. C. T. U. convention of Bristol County held here was an unusually interesting and profitable gathering. The president, Mrs. Montgomery, delivered an address which was considered so instructive that it, together with the reports of the secretary and treasurer, will be published and distributed throughout the county. The delegates to the World's Convention in London, Mrs. W. H. Phillips, gave a very interesting report. Speakers from Boston were present. Several papers were read defining the duties of leading officers. There was a large and appreciative audience present, and the weather was perfect.

Barnstable.—The Barnstable County convention of the W. C. T. U. was held here, Sept. 11. There was a large attendance and a successful meeting. The Yarmouth, Hyannis and two Sandwich Unions united in providing for a lunch counter at the Barnstable County fair. This realized quite an amount for the county Union's treasury. Mrs. Mary E. Marsh, of Yarmouth, is president.

Falmouth.—At the patriotic lecture given in the Town Hall, Sept. 11, by Major T. C. Ryan, of Columbus, Ohio, on the American Protective Association, Rev. C. H. Washburn (Congregationalist) invoked the Divine blessing, and Rev. Mr. Donaldson (Methodist), of Woods Hole, introduced the speaker.

Provincetown, Centre Church.—The W. F. M. S. gave a social party, Wednesday evening, Sept. 13. The supper was served by young ladies in Hindu costumes. Rev. P. M. Vinton and wife, of Haverhill, Conn., formerly stationed here, are visiting friends. Mr. and Mrs. Vinton are always heartily welcomed by this people. Capt. John Smith, of the steamer "Longfellow," has been running out of Boston harbor twenty-five years and had his first accident—that with the Portland steamer—the other day. His steamer is running again.

Bourne.—Rev. and Mrs. N. C. Alger are away on vacation. They have gone to Yarmouth, Nova Scotia. Rev. Dr. and Mrs. Morrison worshipped with this congregation on a recent Sunday. It is more than thirty years since Dr. Morrison was pastor of this church.

Orleans.—A Chautauqua vesper service was held in this church, Sunday evening, Sept. 15. Rev. G. O. Thompson is pastor.

New Bedford, Fourth Street.—Rev. J. H. Newland, of Plymouth, preached here Sunday, Sept. 15, in exchange with Rev. B. F. Simon.

Brewster.—This town, one of the finest in Massachusetts, was named about one hundred years ago for Elder William Brewster, who organized the Pilgrim church in 1606 in Bracony, Nottinghamshire. A brass tablet was recently placed, by the person sent from this country, on the manor house where the church was organized.

Plymouth.—On Monday evening, Sept. 16, Rev. B. F. Simon, president of the New Bedford District League, addressed the local League in a very interesting manner.

The October meeting of the New Bedford District Ministerial Association will be held here. Look for program in ZION'S HERALD.

KARL.

Vermont Conference.

Montpelier District.

White River Junction.—Rev. Andrew Gillies, a member of the class of '95, Wesleyan University, and pastor of our church at White River Junction, has gone for a visit to his home in Rochester, N. Y. Rumor has it that he will bring a bride with him when he returns next week.

South Londonderry.—Rev. Geo. H. Sisson, the pastor, who visited the Epworth League Conference at Chatsaucogus, has a very interesting lecture on the subject entitled, "Under the Shadow of Lookout Mountain." Any Epworth League desiring an instructive evening's entertainment will do well to correspond with Mr. Sisson at South Londonderry. At the last communion service 2 were baptized and several received on probation. The work of the church is in excellent condition.

South Royalton.—The district meeting of the Woman's Foreign Missionary Society at South Royalton, Sept. 12-13, was a very pleasant and profitable meeting. Mrs. McDuffee, the district secretary, deserves great credit for preparing so full and interesting a program. Besides the district and Conference secretaries, Miss Clara M. Cushman, Mrs. L. F. Harrison, of Worcester, Mass., and Mrs. Charles Parkhurst, of Boston, rendered valuable assistance. Mrs. Harrison spoke at Bethel on Friday evening, and at Randolph the Sunday following. Miss Cushman gave addresses at several points on the district in the interest of the W. F. M. S. On Friday evening she addressed the church in Barnard and organized an auxiliary. On Sunday she occupied the pulpit at Bellows Falls, giving also on Monday evening "An Evening in Peking." She also went to Weston, South Londonderry, Wardsboro, and Wilmington. Miss Cushman receives a warm welcome whenever she comes to Vermont.

Thetford Centre.—Six were received recently in full in the church. Pastor White keeps gathering in the fruit of his revival of last winter.

Rochester.—Rev. W. H. Wight has moved to Springfield, Mass.

Gayville.—Rev. F. H. Roberts and wife are taking a trip West. They are to be gone four weeks.

New Hampshire Conference.

Manchester District.

RE-OPENING OF ST. PAUL'S, MANCHESTER.

Sunday, Sept. 22, was a red-letter day with Manchester Methodism. It has been the experience of the present pastor, Rev. C. D. Hill, D. D., to be related with several churches at the time material improvements were made. The church at Northampton was remodeled and improved; Trinity, Springfield, was built; Asbury, in the same city, was improved with bell, organ and entire change inside and by the addition of a chapel, the amount being \$15,000 in value; Lynn Common Church, Lynn, was built; the debt upon Saratoga St. Church, East Boston, was greatly reduced, and after protracted efforts thirty-nine pews owned by individuals were transferred to the society; also Albany Street Church, Schenectady, N. Y., was built as a mission church, under the auspices of the State St. (mother) Church, and a pastor was appointed thereto in three months, making it an independent daughter.

The amount of \$2,300 has been borrowed and expended upon St. Paul's Church for outside repairs, recarpeting, raising the backs of the pews, enlarging the orchestra gallery, moving forward pulpit and lower platform and altar railing, frescoing and putting in electric lights. The inside of the church is regarded as beautiful. Dr. C. D. Hill, in his sermon, "The Good Shepherd," with forest and river background, are in panels on left and right of pulpit, while between on the organ arch are the words: "And Elijah said, If the Lord be God, then follow Him." Dr. James M. Buckley, at whose suggestion the combined Elm St. and North Elm St. societies were called St. Paul's M. E. Church, and who was the first pastor of the same, preached the reopening sermon from 2 Kings 6: 16. "The Visible and Invisible Forces in the Kingdom of God" was the subject, which was very able and interestingly discussed.

The occasion was properly utilized to take the annual missionary offering. Dr. J. M. Durrell, a former pastor, shared in the service. He also presided at the union love-feast at 6 P. M., which was followed by a special preaching service at which not only Methodists, but members of other churches, were present in large numbers to hear Dr. Buckley. "For now we know in part" (1 Cor. 13: 9) was the text for a strong discussion of the mysteries of the kingdom of God. Rev. L. O. Bragg, of St. James, Rev. Wm. Woods of First, and Rev. Thomas Dorian of St. Jean's, took part in the evening services. Dr. Durrell spoke words of congratulation.

It should be mentioned that a new church enterprise has been started in West Manchester under the labors of Rev. Wm. P. Felch, a local preacher. The pastor of St. Paul's Church, Dr. Hill, preached at the opening of Loxton Hall as a new place for the services of this congregation, soon to be organized into a church by Presiding Elder Bakel. Already a Sunday-school has been established. It was regretted that Mr. Bakel could not be present at the reopening of St. Paul's Church.

Concord District.

District Camp-meetings.—The sixth series of annual meetings in camp, under the direction of the writer, having just closed, a brief statement concerning these may be of more than local interest: There are three camp-grounds on the Concord District—one at Wells, one at Groveton, and the other at Colebrook. The Association at Wells, twenty-four years ago, purchased ten acres of land on the shore of Lake Winnepesaukee. Later, ten acres additional were purchased. When the first purchase was made, there was no building on the property; now there are over one hundred cottages and society houses, besides hotel, church, store, two restaurants, and other business places. The auditorium is immediately on the shore of the lake. The shimmer of its bright waters may be seen by the audience as it is seated in the beautiful grove. Better even than all this enchanting beauty of nature, and the improvements made by man, the "windows of heaven" have been opened above this place and God has beautified and hallowed it by His presence and blessing during these many years. Souls have been born here and many spiritual victories have been won by His people. This was evident at the last meeting. Prayer prevailed. The preaching was "in demonstration of the Spirit and with power." Those who projected this enterprise assumed obligations that some feared would never be met. The outcome, however, fully justifies the wisdom of the projectors; for the bills receivable held by the Association now cover bills payable and leave a margin of several hundred dollars in the treasury; and about six acres of the land, surveyed and laid out in lots, still remain unsold. Moreover, the Association has its own water plant, now yielding an income of over \$400 annually. New improvements are now under contemplation, and a committee was recently appointed looking to the erection of a pavilion in connection with the auditorium. These things do not look as though the Methodists were about to break camp and depart from Wells. The reporter who so stated (with other things as wild) to the Boston Sunday Journal (and his article was copied by a reporter of a New Hampshire paper) showed

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more enterprise than knowledge concerning the matters of this Association. The good brother whose strictures on some things done by the Association appeared in the New York Christian Advocate would have done as well to have shaken hands with his brethren and kindly compared views with them, conceding that men equally good and true do sometimes differ in judgment, and it is not wise for them to impeach each other's moral sense or common sense because of such differences. The strength, stability and usefulness of the Weirs Methodist Camp-meeting are things established. So says one who has had the opportunity afforded by six years' presidency of the Association of knowing whereof he speaks, and concerning whom the Association unanimously said by resolution more kind and appreciative things than he can ask the HERALD to publish. For all the good done, to God be thanks and His glory!

The Groveton camp-ground is located on a bluff of the Connecticut River, 143 miles north of Concord and near the Concord & Montreal railroad. The grove formerly consisted largely of tall poplar trees casting little shade. But these are fast disappearing and are replaced by beautiful white birches. The lot consists of six acres. The auditorium is seated for 1,000 people and is covered by a large canvas. An abundance of pure water is supplied from a spring. The Association has a two-story building for boarding and lodging. The interest in this meeting is growing. Two new society houses have been built within four years. The Association has no debt. This meeting reaches many who do not attend any church. Many such, as well as others, have been here won from sin to Christ. The place is hallowed to many by its sacred association with spiritual blessings here received. The recent meeting was of such interest that a camp-meeting man as experienced as Rev. W. C. Hartlett said it was the best he ever attended. The pastor at Groveton and Stratford, Rev. L. C. Brown, writes that the uplift of the meeting has been very manifest in both of his churches and among the people. The preaching, not a whit behind the best, had the attesting seal of the Holy Spirit. His convicting, converting and sanctifying power was present in all the services. This meeting is needed. The pastors and people of the churches in that part of the district will care for, support and perpetuate it.

The camp-ground at Colebrook is also in the valley near the Connecticut River, thirty-five miles north of Groveton, on the Maine Central railroad and within twelve miles of the Canadian line. This ground contains five acres and was secured five years ago, largely by the energy of Rev. W. A. Loyne, then pastor here. Seats are provided for 1,000 people and are covered by

(Continued on Page 12.)

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The "vanished hand" that swept life's golden lyre

Until its last sweet music died away,
I see no more; but still bright memory's fire
Upon love's sacred altar burns today.
Sometimes I fancy the same notes of sweetness
Come down the starry blue of yonder sphere,
Touched with a new and holier completeness
To thrill my earth-worn soul with rapture
dear.

I sometimes fancy, too, in the dim morning
When sleep yet holds my tired eyelids down,
As in the east light's rosy tints are forming
To weave for the fair day a golden crown,
That on my brow I feel soft, gentle fingers
Smoothing away the pain with love's caress,
While through the day a glory ever lingers,
Thrilling my soul with happy tenderness.

O vanished hand! Still bring thy unseen
flowers

And let their precious sweetness fill my soul,
Thus glorifying all the passing hours,
Until my weary feet shall reach the goal.
And somewhere near the open door of heaven
I know that I shall feel thy glad caress,
And the old love with all its sweetness given
Shall fill my spirit life with holy bliss.

New Berlin, N. Y.

Thoughts for the Thoughtful.

The skies look sadder: Summer has gone by —
But the late war-faced dandelions reign;
And gold gerardias have come back again,
And assure gentians and the primrose high.
The air still throbs with heat, and noisy fly
The gay clouded through the rustling grain,
Grating the air in a long-drawn refrain,
With tireless monotones of ecstasy.
The cardinal flame. Red clustering berries line
The leaf-illuminated ways, and deeper grows
The wild grape's color, in whose prisoned wine
The blood of June, still burning, tided flows.
Summer dies not, for all that is divine
Lives in some golden force, some fairer rose.

— CARA E. WHITON-STONE, in *Commonwealth*.

Difficulties are God's errands; and when
we are sent upon them, we should esteem it
a proof of God's confidence. — Henry Ward
Beecher.

I do believe the common man's task is
the hardest. The hero has the hero's as-
piration that lifts him to his labor. All
great duties are easier than the little ones,
though they cost far more blood and agony.
— Phillips Brooks.

Sometimes, as we have climbed to an Al-
pine summit, the gaunt black rocks have
risen around us from an ocean surface of
fleece clouds, which have, so to speak,
washed up against them, filling the whole
intermediate valley. The hamlet where we
were to spend the night, and the road to it,
were alike hidden. So the future is hidden
from our view, and with the fear born of
ignorance we dread what may be awaiting
us. The veil is slight, but impenetrable.
What may it not conceal? Then we turn
to the ineffable God. He knows all that we
can bear, for He made us. It is not likely
that He will imperil that on which He has
spent time and thought. He cannot fail or
forsake. We may freely cast on Him the
responsibility. — REV. F. B. MEYER, B. A.,
in "Christ in Isaiah."

As suddenly as storm-clouds spread
Over the deep blue sky,
Death comes and whispers to the soul,
"Thy end draws nigh."

As solemnly as rivers flow
Through breathless woods at night,
Death flows along through life, and cries,
"Soul, take thy flight."

As hopefully as sephyr's breath
When winter breathes away,
Death comes, and gently waits the soul
From night to day.

— Prof. Edward T. McLaughlin.

All work is for God, in a certain sense.
We do our business for Him. We keep
house for Him. We drive the team, or run
the engine, or keep the books, or sell the
goods, or carry the mail, or sew the seams,
or build the house, for Him. Hence we
must do honest and good work always,
whatever our occupation. It is all for
God's eye. Yet it is true that besides what
we call our week-day work, all of us have
special work to do for God, our "Father's
business." We are in this world for Christ.
Part of our duty, in addition to our secular
affairs, is to do good in the ways that
our divine Master may indicate, to perform
the tasks of love and service that He may
allot to us. All of our busy days, for ex-
ample, we are to be gentle, kindly, patient,
Christy, to every one whose life touches
ours. In the heaviest pressure of our
task-work we must never fail to do the
kindness that we are called to do. We
must never be too much occupied in this
world's affairs to do the part of the good
Samaritan, if by our path we find a wound-
ed brother. We must get into every one of
our days some work for Christ. We all re-
member the story of the king who counted

that day lost in which some other life had
not been made happier. That day is lost in
a Christian's life which has no record of
blessing to the world and glory to God. —
J. R. Miller, D. D.

There is a ladder between earth and
heaven on which angel messengers carry
up our prayers to God and bring His an-
swers down. Nay! this is but the hope of
our dreams; the reality transcends it, for
God is here, and needs neither ladder nor
angel to communicate with us, or open to
us communication with Him; here in our
hours of sorest need, of bitterest loneli-
ness, of self-inflicted sorrow, of well-de-
served penalty, of more poignant remorse;
here as He was in the burning bush to Mo-
ses, and in the mysterious visitor to Gideon,
and in the still, small voice to Elijah, and
in the Child wrapped in the swaddling
clothes to the stable guests, and still by
most of us unseen and to most of us un-
known. But when the veil is taken from
our faces, and we see Him, then the ground
becomes consecrated ground, the stable a
sacred place, the lowing of the cattle an
anthem, Horeb a sanctuary, the land of
Midian a holy land, our pile of stones a
Bethel. — Lyman Abbott, D. D.

He comforts in bereavement by showing
us what death is to a Christian. If we
could see what dying means to our beloved
one, we could not weep. There is a beau-
tiful story of a boy whose young sister was
dying. He had heard that if he could se-
cure but a single leaf from the tree of life,
that grew in the garden of God, the illness
could be healed. He set out to find the
garden, and implore the angel sentinel to
let him have one leaf. The angel asked the
boy if he could promise that his sister
should never be sick any more, if his re-
quest were granted, and that she should
never be unhappy, nor be wrong, nor be
cold or hungry, nor be treated harshly.
The boy said he could not promise. Then
the angel opened the gate a little way, bid-
ding the child to look into the garden for a
moment, to have one glimpse of the gar-
den. "Then, if you still wish it," said the
angel, "I will myself ask the King for a leaf
from the tree of life to heal your sister." The
child looked in, and, after seeing all the
wondrous beauty and blessedness, he said
softly to the angel, "I will not ask for the
leaf now. There is no place in all this
world so beautiful as that. There is no
friend so kind as the Angel of Death. I
wish he would take me too."

If we could look in at the gate through
which our loved ones pass, when they leave
us, we should be comforted. "Absent from
the body," they are "at home with the
Lord." Dying is translation. It is passing
into blessed life.

"Life, like a door of many-colored glass,
Shows the white radiance of eternity
Until Death tramples it to fragments."

— S. S. Times.

WHERE THE ANGEL POINTED.

Mrs. Harriet A. Cheever.

IT was an exceptionally beautiful day,
and Mrs. Wardwell was feeling uncom-
monly well — two facts for which the bright,
intelligent lady was not as thankful as she
should have been. It would have suited
her better had it rained hard, or had she
felt a slight indisposition.

And, unworthy as the reason was, it must
be recorded that this was because of Mrs.
Wardwell's reluctance to attend church on
this loveliest of days. For was not Dr.
Slowby to preach instead of her own elo-
quent pastor? And was it not trying to
hear the good old man propound his ripe
doctrines with an enunciation which made
every deliberate word tell?

To her credit be it also recorded, the wife
and mother kept her own counsel in the
matter, so no injudicious remarks influ-
enced the quick perceptions of the younger
members of the family. But there was ab-
solutely nothing to furnish excuse for ab-
sence from the sanctuary that perfect day,
so Mrs. Wardwell, tasteful, smiling, and ap-
parently with willingness, repaired as
usual to the house of God.

In her heart of hearts the lady was not
forgetful of the fact that Dr. Slowby had a
convicting, not to say a disturbing, way of
sending home keen shafts during his slowly-
delivered discourses, and she more than
half surmised that before emerging from
the church that morning some utterance of
his would have lodged in her mind, sure to
arise sooner or later and clamor for prac-
tical attention.

True enough; a vague want had been as-
serting itself in Mrs. Wardwell's life for
some time, but she had never faced and de-
fined it. Dr. Slowby assisted in setting the
want — a duty as well — clearly before her.
For with halting speech, which neverthe-
less gave no uncertain sound as to meaning
and interpretation, he told his hearers they
ought as Christians to do all in their power
to instruct, educate and perfect the relig-
ious part of their natures. He showed con-
clusively that the mind of a Christian con-
stantly needed nourishment of the best,
most stimulating kind; that to stint or im-

poverish the supply of what would go to
make up the nutriment of the soul, was a
far more serious injury than to limit the
luxuries provided for the sustenance of the
body. Furthermore, he said emphatically
that portions of the mental food enjoyed
by the lover of God should regularly find
their way to some other hungering souls.
To withhold generous thoughtfulness for
others in this respect was quite as culpable
in the eyes of the Master as to refuse to see
and satisfy the hunger of the poor at our
gates, when we could feed them if we only
would.

Mrs. Wardwell was a Christian, and aimed
to be a faithful and conscientious one. All
her tastes and inclinations were pronounced.
Extremely fond of reading, fiction of a high
order was never lacking in her home; two
magazines were considered indispensable.
Nor was daily reading of the Scriptures
neglected.

But when Sunday came there was a felt
lack. The kind of reading needed then was
wanting; and for some reason the children
persistently neglected a study of the Sun-
day-school lesson. Now it recurred to her
that, a year before, her own beloved pastor
had made a strong plea urging that in every
family a religious paper should be taken
and read. A choice could easily be made,
but in order to keep abreast, as an inter-
ested, whole-hearted Christian should, of
the religious intelligence of the day, he felt
it a decided requisite that each week a
Christian household should be supplied with
a religious newspaper which would cost
comparatively a trifle for the year, but
whose stock of information of the choicest
kind mere dollars and cents were inade-
quate to pay for.

Strange, how long and hard many Chris-
tians will look at the small amount which
procures this real delight once something of
its value has been tested, while into the
family, Sunday after Sunday, comes the
great, overstocked, surfeiting sheets of the
encroaching Sunday newspaper!

Mrs. Wardwell had dimly felt this without
analyzing it, but now she saw duty point-
ing plainly to what she should do. But
they were far from rich, and every extra ex-
pense must be considered. The autumn with
its thousand and one demands on the purse
was draining every dollar there was to
spare. The increasing needs, real and
fancied, of the young people kept welling
up, causing a little wrinkle of perplexity to
define itself more clearly on the mother's
brow.

Mr. Wardwell gave into his wife's hands
every week a sum which was to meet such
family expenses as she supervised, and she
well knew that her hard-working husband
could not afford to exceed the amount by so
much as an extra dollar. Every cent of
the autumn's allowance was already appro-
priated when this spiritual need made itself
manifest. What would better be done?

And then — Dr. Slowby had been so sol-
emn and impressive in saying that every
true Christian should contribute toward the
religious nourishment of others; a thing
Mrs. Wardwell had considered before this,
but had never seen her way clear to more
than consider.

Every detail of expense was again gone
over, but not a superfluous thing was on the
lengthy list. The price, moreover, of noth-
ing could be judiciously reduced, unless —
here Mrs. Wardwell thought with a sigh of
the expensive passementerie she had prom-
ised herself as a treat in trimming the silk
gown for which she had been gradually sav-
ing the money for many weeks. A less ex-
pensive pattern, and not so great a quantity
at that, would enable her to eke out the price
of the religious paper. But she had set her
heart on that particular piece, and it was
going to look so rich, going the entire
length of the skirt on one side. Was it best,
after all, to alter her plans?

The affair revolved through her mind,
presenting a couple of pictures to her imagi-
nation. A great lover of beautiful things,
she would fancy the silk with the graceful,
finely-beaded trimming setting it off ex-
actly according to her idea. Then she
would imagine herself reading the various
articles in a well-supplied religious paper
when Sunday came, and the well-known
"lesson helps" she knew would aid and
rejoice the hearts of the dear children.

Finally she went resolutely forth, before
the end of the week, and subscribed for the
paper she had hungered for more than she
knew, and at the great trimming store she
bought something quite different from
what she had first intended; but at heart
she was satisfied.

Long before the winter had flown, Mrs.
Wardwell wondered how she had ever gone
for years without a religious paper in her

home, and she was convinced that, retrench
where she might, it would not be to go
without that paper in the future. Each
copy, after being read, was carefully laid
away, and never suffered to be used either
as a wrapping for a bundle or as kindling
for a fire.

From time to time Dr. Slowby's sermon
would recur, and always to awaken a desire
in Mrs. Wardwell's heart to do something
in a systematic way to help feed some of
the Saviour's needy little ones. But a class
in the Sunday-school was not to be thought
of; the mother's pressing cares were suffi-
cient at present, and duty did not point
that way. Contributions at the church were
duly heeded, and little acts of charity per-
formed as opportunity arose.

One night the lady had a remarkable
dream. She thought herself brought sud-
denly face to face in her own parlor with
a majestic presence, differing from any
other she had ever before seen. Not a
word was spoken, yet a reproachful, ad-
monitive and grieved expression rested
on the fair countenance. "What have I
done?" was the question which involun-
tarily arose to her lips; but still no sound
escaped the silent figure.

A sense, not exactly of guilt, but rather
of error or oversight, oppressed her, and as
if comprehending that the unusual guest
before her had no words to waste, whatever
its errand, she said softly, —

"Show me my fault or remissness, what-
ever it may be, but do not regard me so
reproachfully. I have committed no known
wrong."

At that the presence arose, and she fol-
lowed. To her surprise it led to the second
story of the house, then on and up to the
third. Here it paused before the "chest-
room," and Mrs. Wardwell opened the door
and entered. Such a sensation as fear never
once suggested itself; the noiseless foot-
steps preceding her over the stairs and
through the halls had seemed familiar, as
though, without having known it at the
time, the same gentle, compelling spirit had
often guided her before.

Now, standing within the room whither
she had so plainly been led, she turned in-
quiring eyes, wondering where in the neat
piles of goods stowed away for future use
or refuse, lurked the disquieting cause of
this extraordinary appearance.

One slender finger pointed to a little heap
of papers, carefully laid by themselves.
Mrs. Wardwell turned in astonishment to
ask what those innocent papers had done
to excite either grief or reproach, but, to
her further astonishment, she found herself
alone. The strange presence had vanished
utterly.

"I must be dreaming," she said; and the
next moment she was wide awake, recalling
the singular dream.

In a sermon her own pastor had preached
but a short time before, taking for his text,
"For there stood by me this night the an-
gel of God, whose I am, and whom I serve,"
he had said that, did we but know it, the
angel of God often stood beside the believer
at night, in either waking or slumberous
dreams; and to Mrs. Wardwell it now
seemed that for some reason a mysterious
finger had pointed to the little pile of relig-
ious papers lying uselessly in the attic
room. What deduction could be drawn
from the unwonted vision? And what did
the angel mean?

"Those papers ought to be used," was
her spontaneous thought. At that she all at
once understood!

Six months later Mrs. Wardwell received
a letter from a lady, an old schoolmate in
another State, a widow in straitened cir-
cumstances with a young family growing
up about her. The lady wrote — not for
the first time — to express again her thanks
for the cherished paper which reached her
every week. She spoke especially of the
regularity and promptness with which it
came, never being allowed to become old
before reaching her. It touched Mrs.
Wardwell that her friend added that an in-
valid aunt in the family declared it came
"like an angel's visit," as to her it was pul-
pit, platform, and congregation all in one.
A poorer family close by enjoyed it in turn.
"Dear me!" soliloquized Mrs. Wardwell;
"so often and in so many ways the angel of
God, through conscience, a sermon, or, it
may be, a dream, speaks to our slow com-
prehension, reminding of a duty which is a
privilege as well."

How many a willing disciple of our boun-
tiful Father and our loving Master might
with rare profit dream this lady's dream! —
might see the finger of a fancied angel
pointing to the duty which is a privilege as
well.

NEARER TO THEE.

"Nearer to Thee, my God, nearer to Thee!"
Thus thrilly sweet the childish treble sang,
As, pausing in her play, a little maid
In fitful snatches all unheeding sang.
The tender prayer fell from her careless lips
As thoughtlessly as song of bird in June;
The childish voice rang out, now shrill, now sweet,
Now softly crooning the familiar tune.

"Nearer to Thee!" The maiden older grown
Half shyly pauses at the untrodden road
Which stretches out before her as she stands
Upon the threshold of her womanhood.

"Nearer to Thee," she sings, but skies are fair,
And love smiles on her pathway, so the prayer
Is but the sweet refrain of an old hymn,
Without a thought of need or meaning there.

"Nearer, my God, to Thee!" Heavy the cross;
The aching shoulders bend beneath the load,
And as the hidden thorns press hard and sharp,
The tear-dimmed eyes can scarcely see the road.

"Nearer to Thee!" The quivering voice is weak
That earnestly uplifts the songful prayer;
"Even though it be a cross that raiseth me,"
Content if so the heavy cross to bear.

"Nearer to Thee!" The shadows darkly gather,
The way is lonely and the path is steep,
Chill are the night winds sweeping through
The valley,
While still the gloomy shadows grow more deep.

"Nearer to Thee." Oh, let each toilsome foot-
step
Be one step nearer Thee, and through the gloom,
Father, hold out Thy hand and lead Thy child
Safely through darkness up to Thee and home!

"Nearer to Thee!" Above the coffin lid,
Where droops of blossoms lie like summer snow
About the quiet form that softly sleeps,
No more of pain and sorrow here to know;
With broken voices, faltering here and there,
The hymn arises like a oracle song,
That lulls to sleep the tranquil, sculptured form
Whose spirit mingles with the heavenly throng.

"Nearer, my God, to Thee, nearer to Thee!"
Through all life's journey, every day to be
Still nearer, though we walk upon the hills
In the glad sunlight, or still following Thee
Pass through deep valleys that the darkness shrouds.

Nearer, still nearer, be our prayer and song,
Till joyfully our souls shall wing their way,
Freed from their prison house, to dwell with Thee,
And near to Thee rejoice in endless day.

—The late Mrs. George A. Paul.

EXPERIENCE A POOR TEACHER.

PART I.

Mrs. C. F. Wilder.

Vice President of Kansas of the National Household Economic Association.

THE familiar remark of Herbert Spencer, "The first requisite for usefulness is that man become a good animal," should never be absent from the mind of the house-mother. Also with this thought should be combined the knowledge essential in helping to form the healthy animal, and the courage to live up to one's convictions regardless of the demands of society or the habits of a lifetime. If this were done, the death-rate among children would be greatly lessened, various forms of dyspepsia among adults unknown, and nervous diseases—which are increasing so rapidly that no State has insane asylums enough to meet the requirements made of it—cease to be spoken of as a "national trouble."

We deliberately throw away all beauty of living when we refuse to live simply, intelligently and truthfully. The quiet, harmonious, symmetrical development of our sons and daughters is their right. From kindergarten to university, brain and muscle should work together to learn those common facts and necessities of life which ought to take precedence of all others. Simple, intelligent, truthful living should be set before the children, day after day, year after year, in school and in the home. This cannot come from the home where there is ignorance on the part of the house-mother.

It may be heresy of the worst sort for any woman, and especially one whose ancestors, from the time of the second coming of the "Mayflower" clear down the centuries, never breathed any atmosphere but that found in Puritan or Quaker households in New England, to say that our mothers never knew how to cook! Worse still, with all their experience, they never improved a jot or a tittle! Indeed, with increase of years the trouble has grown upon us.

Is it not true that we deserve the verdict of the Frenchman who said that we were "the most common-schooled and the least cultivated of all nations?" We have striven with the spiritual life, we have labored at brains, and forgotten the body all these ages. If what Herbert Spencer says is the truth—"that the first requisite for usefulness is that man become a good animal"—we are of all nations the most foolish. To fall of reaching the highest, grandest, truest success because of ignorance in the kitchen, and because we loved our animal

nature more than our spiritual and intellectual! Alas! Alas!

"Out of pie! Dear me! I know what a dreadful feelin' that is! I'd no more dare to set out a meal of victuals without pie than I should dare to fly! Why, you see, John and the boys couldn't finish their meal—no matter what I might have on the table—without a piece of pie to top off with," says Aunt Rebecca.

It is a fact. I have known women—mothers of little children—roll piecrust when they were unable to stand, but had to sit in a chair with a pillow at their back. And the worst part of the case was, they thought they were doing their duty, and that this was the sort of food their family ought to have. I knew an invalid, who had no servant, who used to bake her pies, doughnuts and cookies in the evening, so as to have her husband help her in this labor of—what? love or necessity?

Not three years ago, in New England, I saw a baby, six months old, eating a piece of fruit cake.

"Aren't you afraid that will hurt your baby?" I asked.

"Oh, no," answered the mother, proudly. "She eats 'most everything, and has never choked yet!"

Not long ago I was in the home of a young mother, one of the brightest women I know, well up in literature, music and art, and an exquisitely neat, dainty house-mother. The nurse-girl informed me, when I entered, that both the little girls were quite sick. The mother soon came, face full of trouble. The doctor did not know what was the matter. One child had had convulsions, and both were taken with vomiting, pain in stomach, cold and deathly sick.

"Eaten something they ought not," I suggested. "Canned meat or fruit?"

"No, I'm afraid of canned goods," replied the mother.

"Picked some leaves from a shrub, perhaps?"

"No, I asked them. It's so queer," said the loving mother, with a puzzled look in her pretty eyes. "Some of the ladies recommended a sort of 'Gladstone Club' for the little ones, and it was so warm yesterday I did let the children pull off their shoes and stockings so as to let their bare feet touch the earth, and I'm afraid it was that;" and the dear little mother actually regretted the most sensible thing she had ever done for her children. "They were taken sick in the night, and the doctor asked me what they ate for supper. He ought to have known that I would not allow them anything that could hurt them. The only thing they ate was two or three little hot biscuits, maple syrup, lobster salad, the plainest kind of layer cake, some loof milk, and a very small piece of frosted lemon pie. Of course, pie isn't just the thing for supper, but their papa is so fond of pie. Do you suppose that pie could have hurt them?"

I mildly suggested that lobster salad might have been indigestible, especially if eaten with loof milk, but the mother was sure that I was mistaken.

If those two beautiful children grow to womanhood, what is to prevent them from feeding their children on food that not only gives imperfect nutrition, but is actually poisonous?

Experience in some things is a poor teacher, notwithstanding all we have always said to the contrary. We are learning very little from her. Let us ask for a scientific education in Domestic Economy if we have an honest desire to save our nation. Where the entering wedge has already entered, by the introduction of this branch in some of our common schools, as in Boston and in Springfield, Mass., as well as in schools in the West, let us hope for good results. But as middle-aged housekeepers, as young mothers with a family of children to train to manhood and womanhood, let us begin now to think most seriously of our sins of ignorance and super-erogation, and as we grow wiser let us turn over a new leaf and not bring up our children on hot biscuit, cookies, pies, lobster salad, and fried steak because our mothers did!

Manhattan, Kan.

About Women.

—The woman who is earning \$1,200 a year or upwards, isn't worrying very much whether people speak of her as an old maid, or as a girl bachelor, or even spinster. —Brooklyn Eagle.

—And now Canada has come into line and begun to give educational degrees to women. The first one to be thus honored is Miss Regina Lewis, of London, Ontario, who has received from the medical faculty of Bishop's College,

Montreal, the right to put the letters M. D. and C. M. after her name. —Harper's Bazar.

—Mrs. Helen Campbell, associate editor of the *Journal of Household Economics*, has been appointed "lecturer at large" for the National Household Economic Association. Mrs. Campbell will also arrange programs for work for women's clubs which have a department of household economics.

—Miss Helen Gould has just founded two scholarships in New York University of \$5,000 each, to yield \$250 annually. One of the scholarships is in the college and the other in the school of pedagogy. They are open only to persons living in the Missouri Pacific system, which, however, includes an extensive population.

—The *Union Signal* says: "Mrs. Alice Gordon-Gulek, principal of the American school for the higher education of young women in San Sebastian, Spain, has prepared young women for the examinations in the State University at Madrid, and they have passed with higher honors than any of the young men. This is a thing unprecedented in Spain and marks the beginning of a new era for higher education of women."

—Miss Alice C. Fletcher was elected one of the sectional vice-presidents of the American Association for the Advancement of Science. The honors to Miss Fletcher are the first of the sort extended to a woman by the Association, and the reading of her name was received with applause. But her conscientious and able studies of the customs and life of the Indians of the Northwest have well earned for her the distinction. Her section, the anthropological, appointed her one of the delegates to represent the Association at the International Congress of Americanists at Mexico, Oct. 15-20 next.

PLANTING LILIES IN THE FALL.

I WOULD always advise fall planting, writes Eben E. Rexford in the September *Ladies' Home Journal*. My experience has been that lilies kept out of the ground during the winter season, no matter how much pains has been taken with them, are sure to be weakly. They may recover to a certain extent, but seldom make satisfactory plants until new bulbs have been formed about the old ones, and even these, because of lack of vitality in their parent, are not likely to give complete satisfaction. To have good specimens it is imperatively necessary that you plant strong and vigorous bulbs, and these you will not find among those that have been long out of the ground. I would advise ordering bulbs very early in the fall. An early order is sure of early attention, and you will be sure to get your bulbs as soon as possible after they reach the dealer. If you take my advice about getting your bed ready as soon as you send off your order, there need be no delay about getting them into the ground on their arrival, and an examination will show you that your bulbs are plump, juicy, and with a heavy feeling which indicates a liberal quantity of moisture stored up in the thick scales. Another reason why early planting is desirable is this: If you get your bulbs into the ground a month before cold weather sets in, they will have time to form roots and become established in their new quarters. Late-planted bulbs cannot do this. If you make any delay you must not expect very much from them in the shape of flowers next spring.

Little Folks.

LITTLE "PUT-OFF."

"I'm going to ask Jessie to come and see me this afternoon after school, mamma."

"Are you, dear?"

"Yes; and couldn't you let us have a little afternoon tea?"

"I think I could."

"Something very nice?"

"I'll see about it."

"I know what that means," said Patty, giving her mamma a very nice, loving kiss. "But wait, Patty," said mamma, as the little girl was tripping away. "I want you to come straight home from school, so as to attend to your little duties before Jessie comes."

"My dusting my own room, you mean?"

"Yes, it ought to have been seen to this morning, hey, Patty?"

"Yes, mamma; but I had to study my reading lesson this morning."

"I thought the evening was always the time for that."

"But I put it off because I wanted to play checkers with Jack."

"I wonder if my little daughter will ever learn not to put off duties for pleasures? And it seems to me there was something out in the arbor which ought to have been looked after."

"Oh, I remember! I was pasting scraps out there with May the day before yesterday, and I put off picking up the things till morning, and then I wanted to weed my flowers."

"I hope you will do it before Jessie comes."

"That's what I mean to, mamma. Good-by."

"Where's mamma?" asked Patty, on

her return from school, after the short afternoon session.

"She's gone out," said Jane, the girl.

"Gone out! Did she say anything to you about a little supper for me, Jane?"

"No; I didn't hear anything about it."

"That's very strange of mamma," said Patty. "She must have forgotten it. Oh, perhaps she put it off until she comes home. I wish she hadn't."

The "put-off" reminded Patty of the room she was to dust. But, as she passed a window, she caught sight of some of her flowers which grew outside.

"Oh, my pansies!" she cried in great concern. "They are all drying up and withering." She was very fond of her flowers, and everything else was for the moment forgotten as she hurried for some water to give them.

"You dear little things," she said, "you almost seem to know I am giving you a nice cool drink. You look just as if you wanted to say, 'Thank you.' Oh, I wish I was a fairy, and lived in the times when they could hear flowers and lambs and birds and things talk."

Watering on with her watering-pot, dreaming of the delights of such a condition of things, she came near the arbor.

"Now, I must tidy up that arbor. Jessie'll be here in a minute, and I'd better put off my dusting until she's gone home. I shan't take Jessie up to my room. I'd hate to have her see how untidy it is. I do wish mamma did not think little girls ought to keep their rooms dusted, and pick up their things after they're done playing. Ah! look at that great weed growing so near that beautiful white lily."

The weed was removed with little fingers, which took tender care not to disturb the roots of the queenly lily. And then Patty looked up, and smiled a very loving greeting to a bluebird which chirped above her in the branches of a tree.

"There you are, you little beauty! Are you singing to this lily? Of course you are. You sing to the flowers all day, don't you?"

And off went the little lassie into a train of fancies as to which flowers she would sing to oftenest if she were a bird, springing up at length to say, "But I must be sweeping up the arbor!"

She ran for the broom; and, as she hurried back, her little friend Jessie came down the garden walk.

"Ah! there you are, Jessie. I'm glad to see you. I was just going to sweep this arbor, but it can wait until you go."

The sweeping of the arbor would not have taken more than five minutes, and Patty felt a little prick of conscience as she led the way to another part of the large, pleasant garden. But she quieted it with the reflection that it would not be polite to work when she had company, and that, of course, mamma would not wish her.

They played croquet for a while, and then made dolls of daisies and hollyhocks. When they had a long row of the flower maidens, Patty thought it was full time for the treat which had been promised; and, excusing herself to her friend, she ran into the house.

"Hasn't mamma come yet?"

"No," said Jane.

"Dear me, Jane, can't you give me some thing nice for a tea with Jessie?"

"I don't know, I'm sure," said Jane, good-naturedly. "Tomorrow's baking day; and there's nothing much in the house now, for we are to have hot biscuit for tea by and by."

"Not a bit of that coconut cake?"

"Not a bit," said Jane, going to look.

"There was a little this morning, I know."

Jane did what she could for her, and Patty returned to the garden with a piece of apple pie, some crackers, and a little currant jelly—a very poor sort of tea, she thought, and wondered more and more how mamma could have neglected to see to it when she had promised. Mamma was famous for getting up nice little treats when Patty's friends came, and it was easy to see that Jessie was rather surprised.

Patty's mother came home a few minutes after Jessie was gone, and Patty met her at the door with a very mournful face.

"I suppose, mamma," she said, "that you put off fixing my nice little tea until you came back. But it's too late now, for Jessie's gone."

Mamma smiled at Patty's injured tone, and asked, "Did you dust your room, dear?"

"No, ma'am, I went to water my pansies, and—"

"Did you clean up your paper in the arbor?"

"No, ma'am, I put it off because Jessie came."

"Well, I think you had better go at once and do them."

Not one word of regret for the neglected afternoon tea.

Patty went up to her room and began dusting.

What was that behind her toilet cushion? A game for which she had been for some time longing. There it had been all the afternoon, when it would have been such a delight to try it; for they had become tired of those flower dolls.

She put her room in good order, and then went down to the arbor. An unfolded napkin lay over something in the seat, and Patty lifted it up to see what it might be hiding.

"Oh, my!"

What a dainty lunch lay on the little tray! The last of the coconut cake was there, with macaroons and kisses, some cunning little sandwiches, sliced pineapples, and bunches of grapes. And Jessie was gone, and there was no one to see it or help her enjoy it.

Poor Patty sat down and cried. Then she swept the arbor, sighing to herself,—

"Oh, dear! If only I hadn't put off!" —*Christian Leader*.

Editorial.

AN IMPORTANT DISTINCTION.

ON a great occasion Richard Watson declared: "One fundamental principle of Wesleyan Methodism is anti-sectarianism and a catholic spirit." This is true, as all Methodist history from Wesley down makes evident. Yet it also shows that Methodism stands strongly for denominationalism and a spirit of loyalty to its own ideas. The combination thus indicated seems to us just the right one. Any body of Christians is sure to be weak and unimportant that does not thoroughly respect itself and vigorously carry out its own special mission; but it can do this without despising or railing at other bodies, or compassing heaven and earth to make proselytes from them. To live and let live, think and let think, to be manly and at the same time friendly, is Methodism's way.

WHO ARE THE GOOD?

IS there a danger of adopting too narrow, formal, and precise an idea of what constitutes religion, and so judging other people's character and conduct with an unwise severity? We think there is. Faber tells us that "the love of God is broader than the measure of man's mind;" that "we make His love too narrow by false limits of our own, and we magnify His strictness with a zeal He will not own." This is undoubtedly true. The fault of the sons of Zebedee is still the fault of many sincere and ardent but misled disciples. We like to think, and we believe we have a right to think, that there are more good people in the world than, on the surface of things and tried by conventional standards, there appear to be. Not all have really bowed the knee to Baal whom Elijah is apt to set down as idolaters. Large allowance may justly be made for defects of education, difference of training, peculiarities of position. None but God knows all the elements that enter the complex problem of moral desert. It were well that we spoke more carefully about such matters than we generally do.

FORTITUDE.

THOUGH the term is not found in the Bible, fortitude is a Christian virtue, allied to courage, resolution and endurance, while no one of them expresses its full meaning. They all imply opposition to adversity and evil, but opposition in different ways. Courage concerns the future; it expresses opposition roused, armed and expectant; the foe is in front and the battle to come. Courage expresses a state of mind; the will is in control, the purpose fixed and ready for the onset. Resolution is minor courage, or courage coping with minor difficulties; it is virtue on the skirmish line, watching the enemy and relating his advances; it is the training for the determinative battle of life. Endurance, on the other hand, concerns the present; the engagement has begun and waxes hot, it may be, so that endurance is crestfallen and "holding the fort" with some misgivings of heart. It holds on possibly without pluck or the hope of seeing things much better in the future. But fortitude is cool and self-possessed, holding fire in the presence of the enemy, sleeping on its arms, sure of routing the enemy on the morrow. Unlike courage, fortitude has entered the battle and seen the worst without alarm. Worsted today, it has strength and resources which assure victory tomorrow. Fortitude puts on a bold front, is conscious of resources not its own, "endures as seeing Him who is invisible." Fortitude has strength and staying qualities; it marches in the column of invincibles. The martyrs were supported by this great quality. In the conflicts of human life the person armed with this virtue stands firm in his shoes, prepared to suffer or fight without flinching or signs of fear.

LOYALTY.

LOYALTY is one of the most considerable elements in a true man's life. He stands for something; he swears by something; he stands to it to the bitter end. He has the stuff martyrs are made of; he is positive with a large infusion of iron in his constitution. He not only has preferences; he has principles as well to be avowed and defended. The cause of right, the cause of God, is his cause. To many persons the cause is nothing; the men standing about it are the only attractive points. To such people one church, one

party, one organization, is as good as another; they care nothing for particular churches or parties. They are in search of the right men. When they get to it, they generally find men to represent them pretty much like themselves. Without concern for the great issues involved, such people generally turn out to be mere camp-followers rather than brave soldiers; interested in the plunder rather than the triumph of the cause. At the bottom their devotion is to themselves. The query is, not what they can do for the cause, but rather what the cause can do for them. They are in for what they can make out of it. If they fight, they are careful to stand on the winning side. They believe in the majority, and are without the stamina to stand with a minority. If the world were made up of such poltroons, every good cause, every true interest of the kingdom of Christ, would be driven to the wall. There would be no room for it in such a world; shame would rule in the temple as in the market-place. Every good cause in this world gets loaded with such barnacles after a while, and then comes the reformer to scrape the bottom.

True loyalty is something more. It owes allegiance to a righteous cause. It sees truth. It has pluck and avows a purpose. It swears by its own family, its own church, its own town, its own nation, while at the same time generous in its sympathies toward all other good institutions. But true loyalty is never indifferent to its place and relations. One thing is not as good as another. To the loyal man, his own church, nation, family, are more than any other. There he has pledged faith; there he owes duty; and as a true man he stands up in his lot and place to discharge the obligation he has incurred. Of course it costs him something. It costs something, in this world, to be a man and a Christian any way; and you may as well make up your mind to pay the price or throw up all claims to be of any account. If you propose to be anybody, you will find obstacles in your way. It lies with you to say whether or not they shall be removed.

THEOLOGIANS OF METHODISM.

THE tendency of Methodism has been to produce preachers rather than theologians. Most Protestant sects originated in differences on speculative subjects; they emphasize the creed, and hold that there is virtue in the formulations of the intellect, while Methodism was born in a revival and has its throne in the heart. The interior life rather than the form of faith has, from the first, been a main concern. Calvinism, which finds its starting point in the speculative intellect, is naturally and almost inevitably a system builder; the original impulse influences the whole course of thought and theological statement. Methodism turned to theological dissertation only in self-defence and to find a system by which its revival forces could be worked. What was wanting in Calvinism John Wesley found in the teachings of James Arminius.

Though with the Methodists theological speculation and system-building have been of secondary importance, the sect has not been without able theologians, a respectable number of whom have produced bodies of divinity worthy of comparison with the old masters. At the head of the column of our theological writers stands the incomparable Richard Watson, the prince of our theologians, and in many respects the most remarkable intellect which has appeared in the annals of Methodism. To fullness and accuracy of knowledge, rare analytic and reasoning powers, a quick and clear perception of the relations of truth and the capacity for incisive and forcible statement, was joined a lofty, Miltonic imagination, capable of mounting to the highest heavens and sustaining itself on the wing, while presenting the most vivid perceptions of spiritual things. With great discursive power he was capable of the most careful, accurate and measured statement. In his sermons he often soared without ever losing control of his wings or being drifted by adverse currents; while in the "Theological Institutes" he moves with the solid tread of Butler or Aristotle. The "Institutes" have not failed to attract the attention or to gain the admiration of men of even opposite views. The elder Hodge pronounces the work "excellent and well worthy of its repute among Methodists." Dr. John Brown, of Edinburgh, thinks it "the noblest work in Methodism." Dr. James Alexander says: "Turretine is in theology *instar omnium*—that is, so far as Blackstone is in law. Making due allowance for difference in age, Watson, the Methodist, is the only sys-

tematizer, within my knowledge, who approaches the same eminence, of whom I use Addison's words: 'He reasons like Paley and descants like Hall.'"

Within the pale of Methodism the influence of Watson has been salutary and enduring. The succeeding classes of young ministers have been drilled in the "Institutes," which, though not the legal, "have been the moral and scientific standard of Methodist doctrine." Though Watson deals with theological questions as presented in the seventeenth and eighteenth centuries, he can still be studied with profit by every intelligent Methodist, especially every Methodist minister, who ought never to sleep without a copy near him. The frequent reading of Watson will enable him to think more clearly and to preach better.

English Methodism has produced other theologians—Clarke, Benson, Bunting—but no one of them such a systematizer as Watson. Clarke wrote a compend of theology which is not without merit; and Benson, one of the soundest thinkers in Wesleyan Methodism, embedded a whole system of theology in his commentary. But the successor of Watson as a systematizer is Dr. William B. Pope, who has given the church, in his "Compendium of Christian Theology," an admirable statement and defence of the doctrines of the Gospel as held by Methodists. Though not equal to Watson either in vigor of thought or power of statement, he has yet produced a valuable work. With fullness of knowledge, clearness of thought, and ease and beauty of style, he will remain a favorite with the student. Watson compacts his thought as under a power press, while Pope is more diffuse. While he has studied new lines of speculation, he remains true to the standards.

In America, Methodism has produced some admirable theological thinkers. Flak, Dempster, Whedon, Curry, have left splendid fragments—but only fragments; while Raymond, Foster, Milley, Summers, Ralston, Wakefield and Luther Lee made successful attempts at systematization. Raymond's "Theology" is a clear and strong presentation of the main features of evangelical truth. Less learned and discursive, he is more vigorous and rigidly logical than Pope. He seizes truth with a firm grasp and unfolds the various lines of thought in a neat and orderly manner. Without being afraid of new things, he anchors firmly, at length, to the old. He will be long read for his sense, solidity, reason, and capacity for putting truth in clear and forcible statement. In his style there is at once strength and animation, flow and rhythm, as in speech from the lip.

Foster, whose "Theology" is only in part published, is the Jeremy Taylor of Methodism. He is poet and orator even more than systematizer. Intellect and imagination travel abreast. He has immense power in making a point or presenting a subject; he expatiates like Chrysostom and paints like Ruskin; no one can fail to see his point or to be impressed with his presentation. Like the Nile at flood, his mind is full to overflowing. Expansion is his fault. Able to condense at a point, he lacks Watson's great power of sustained and proportional condensation. Highly gifted with imaginative and oratorical power, he is used to carrying his audience by vivid statement and animated description rather than by the reduction of thought to the lowest terms. He is an orator rather than a systematizer. He will be read, as Jeremy Taylor and Carlyle are read, for his wealth of thought, his imagery, his rhetoric, his power of putting things, his brilliant passages and power of suggestion. His language is living. In his sentences the warm blood of the author still circulates. An author so intense never fails to carry the reader with him. He has the courage of his convictions and is never afraid of formulating truth on new patterns, which gives to his writing peculiar freshness. In a word, Bishop Foster is unique among our theologians. After reading all the others who have written up every phase of the subject, you need to turn to Foster to find, as with St. John, a gospel beyond them all.

Milley, in his "Systematic Theology," recently issued as a contribution to the "Library of Biblical and Theological Literature," edited by Dr. G. R. Crooks and Bishop J. F. Hurst, has condensed his matter into two sizable volumes. With a firm grasp of the subject, he makes a strong, orderly and symmetrical presentation of Wesleyan theology. Though his treatment in general is proportional, his record expands in the part dealing with the Atonement. The older works dwell on the nature and extent of the Atonement, while Milley has also suggestive chapters on the

different theories. Rejecting the satisfaction theory, he follows the trend of Anselm in developing the governmental or rectoral theory as the only one compatible with Wesleyan theology. Though the author has profited by the newer knowledge, he abides firmly by the Arminian ideals, and has given the church a work which will prove an admirable guide to our young ministry.

Summers and Ralston, of the Church South, did some good work in theology. Both were good thinkers, and their thoughts, as embodied in their books, will be followed by Methodists with interest. Luther Lee, of the American Wesleyans, was a clear and incisive thinker, and his small book on theology, fresh and logical, is well worth reading and study.

How To Do It.

OUR denomination has been peculiar from its earliest history in its determined purpose and effort to supply its people with its own literature. The responsibility for this result was put, like everything else of importance, upon the minister. Wesley charged his associates in these memorable words: "It is impossible for a people to grow in grace unless they give themselves to reading. Press this upon them with your whole might, and you shall soon see the fruit of your labors." In keeping with this early history and practice our pastors have been made the sole and authoritative agents for our religious papers. As a rule, this obligation has been accepted and cheerfully borne. We are especially grateful to the ministers of our patronizing Conferences for the faithful manner in which they have sustained and nurtured ZION'S HERALD. At the same time, and as the result of practical experience in the pastorate, we are confident that very much more might and ought to be done to enlarge the usefulness of the paper. Many ministers substantially fail for the simple reason that they have never learned how to go to work to increase their list of subscribers.

The supreme requisite is to feel the importance of the matter sufficiently to determine that more Methodist people shall read a Methodist weekly. Then, to borrow Wesley's phrase, the minister will undertake with "his whole might" to accomplish his purpose. He will talk about it in his pulpit, showing the necessity of familiarity with the paper in order to be intelligent concerning the mission and work of Methodism. He will talk about the Wesleyan Association, which is responsible for the publication of the paper, and the beneficent work which it has done and is more munificently to do for all time for the superannuated minister and his family. He will then follow up this pulpit talk by a personal canvass upon his charge among the people who are not subscribers. The minister is fully justified in the exercise of the gifts and graces of urgent persuasion in order to overcome the indifference and inertia of his membership in a matter of so great importance.

We know whereof we write. It is easily possible to quadruple the number of subscribers to ZION'S HERALD in nearly every one of our churches. The writer did it in all the charges where he labored. The late Dr. J. O. Peck, one of the great men of our Methodism in this generation, was notably successful in swelling the lists of subscribers to Methodist papers. In 1869 we invited him to tell our ministers how he did it. We republish, on page 16, his remarkable contribution. Noble work, particularly upon revival lines, did this servant of the church accomplish in his pastorate, but none more important and so permanent in good results as to put a Methodist paper into homes where before it was not read. He never got above or beyond the doing of this first and fundamental work of a Methodist minister. Our pastors will reread with marked tenderness and consideration his characteristic contribution. May not many be moved thereby to imitate the grand work which he did?

Personals.

—Bishop Hurst surprised and pleased the Central Swedish Conference at the recent session in Chicago by using the Swedish language in the opening services, at the communion table, and in the ordination of the deacons and elders on Conference Sunday.

—Ex-United States Senator Harlan, of Iowa, has been elected a lay delegate to General Conference.

—Rev. Hugh Johnston, D. D., pastor of Metropolitan Church, Washington, has returned from Europe, and resumed his pastorate last Sunday.

—We greatly enjoyed a call last week from Rev. Dr. S. F. Heustis, of Halifax, the genial and successful agent of the Methodist Book Depository in that city.

—We regret to learn that Dr. Asbury Lowrey was unable to attend his Conference this year, owing to a cataract growing over his eyes, and other infirmities.

—Rev. H. A. Clifford, of the Maine Conference, whose letters written while he was in England have been so highly appreciated by our readers, will sail from Queenstown for New York on the "Etruria" of the Cunard line, Oct. 6. He will be available for supply for any vacant

pulpit in New England Methodism, or for lectures upon his travels for churches or Epworth Leagues. His address upon his return will be Monmouth, Me.

—Dr. S. L. Baldwin is visiting Western Conference in the interests of the Missionary Society, but expects to return to the New York office, Oct. 8.

—The people of Simpson Memorial Church, San Francisco, Cal., have placed in their Sunday-school room a large and handsomely-executed crayon picture of the late Dr. B. F. Crary.

—The name of Mr. Charles R. Magee should have been included last week in the list of the men who have agreed to form a corporation for the management of Asbury Temple as a property.

—The *Natick Bulletin* of Sept. 20 contains upon its first page the full text of a very thoughtful, forceful and fearless sermon by Rev. D. H. Ela, D. D., upon "Rum-ruled Natick."

—The late Rev. Henry Pilcher, of Central Ohio Conference, is said to have shaken hands with every Bishop of the Methodist Episcopal Church, from Francis Asbury to Daniel A. Goodell.

—Rev. J. D. Pickles, Ph. D., of Tremont St. Church, this city, will preach the annual anniversary sermon at Centenary Church, St. John, N. B., Oct. 20, and will deliver a lecture in the church the following Monday evening.

—The *Northwestern* of last week observes: "Rev. S. J. Herben, assistant editor of the *New York Christian Advocate*, is a welcome visitor in Chicago. He will attend the coming session of Rock River Conference, of which he is a member."

—President Albert Hallen, S. T. B., Ph. D., of the Methodist Theological School at Upsala, Sweden, has accepted the chair of mathematics in Baldwin University. Prof. Hallen formerly taught Hebrew in Boston University School of Theology.

—At the recent session of the Iowa Conference Rev. Thos. Craven, of North India Conference, spoke. Bishop Foster said that he considered India the most hopeful of all missionary fields, and gave hearty endorsement to Mr. Craven's appeals.

—Miss Mabel C. Hartford, the heroine of the Kucheng massacres, arrived at Victoria, B. C., by steamer "Empress of India," Tuesday, en route for New York. It is expected that she will be present at the annual meeting of the New England Branch of the W. F. M. S. next week at Providence.

—Miss Frances E. Willard and Miss Anna A. Gordon arrived in the "New York" last week. They came to attend the twenty-second annual meeting of the National W. C. T. U., of which Miss Willard has been president since 1879. On account of her duties at home, Lady Henry Somerset will not be present this year.

—Dean Buell, of the School of Theology, Boston University, is making a tour of the Ohio, Pittsburgh and Western New York Conferences. He lectures on the Epistle to the Galatians at the meeting of the New York Conference Itinerants' Club at Middletown, N. Y., returning to the School of Theology in time for Matriculation day.

—We learn from the *Christian Advocate* that M. J. Cramer, D. D., LL. D., of Newark Conference, residing at East Orange, N. J., who during March and April last was very ill, is now restored to health. During the absence in Europe of Dr. G. R. Crooks, professor of church history in Drew Theological Seminary, Dr. Cramer had charge of that chair.

—We learn from the *Central* that "The forty-fifth wedding anniversary of Rev. Dr. G. W. Hughey and wife, of Benton Avenue Church, Springfield Mo., was celebrated at that church on Monday evening, Sept. 16. Many of their friends assembled at the church to offer them congratulations. They received a number of presents, among them a purse presented to Dr. Hughey by his own congregation, and a purse presented to Mrs. Hughey by Grace Church."

—The *Christian Advocate*, in giving an account of the recent death of Rev. Daniel Lee, a missionary to Oregon over fifty years ago, says: "On returning East he itinerated in New England Conference, with which he sustained a superannuated relation at the time of his death." This is manifestly incorrect. Can any of our readers tell us what Daniel Lee did do after retiring from the Oregon Mission, and whether, even for a short time, he had any connection with the New England Conference? He certainly has had none for the last thirty or forty years.

—The hosts of friends of Mr. P. P. Bliss, the evangelist, whose sad death with Mrs. Bliss in the railroad accident at Ashtabula is still fresh in mind, will rejoice to know of the good fortune which has befallen their two boys, just arrived at man's estate. Mr. Bliss left a will which named as executor Mr. J. H. Moore, then of the First, now of the South Congregational Church, Chicago; but left little estate to administer except the copyrights of his song book and some life insurance. Mr. Bliss' death, however, resulted in an immediate increase in the sale of his books, and by judicious investments the boys have been supported and educated, one having graduated and one about to graduate at Princeton College, and in addition to this Mr. Moore last week turned over to them an estate of \$100,000, all invested in first-class securities. Major Whittle, Mr. Bliss' associate in evangelistic work, has been guardian of the boys.

—Rev. H. C. McBride has been secured as temporary supply for Allegheny Ave. Church, Philadelphia, made vacant by the appointment of its pastor, Rev. J. S. Hughes, D. D., as presiding elder to succeed the late Dr. J. H. Hargis.

—At a meeting of the Evangelical Alliance at Bromfield St. Church on Monday to consider "The Wrongs of Armenian Christians," Rev. John Galbraith, Ph. D., representing the Methodist Church, made an able and eloquent address.

—Rev. C. D. Hills, D. D., pastor of St. Paul's Church, Manchester, N. H., was in Malden, Sunday, Sept. 29, where he conducted the funeral services of his grandchild, Eleanor B. George, aged three months, daughter of Vesper and May Hills George.

—The following sad note has been received from Mrs. Porter, written from Pembroke, Sept. 26: "My husband, Rev. E. A. Porter, went to his eternal home this morning at 1.30 o'clock. He left Elliot, his former charge, last Thursday, Sept. 19, and came to Pembroke, the home of his boyhood, and spent his last days among his own kindred. For several weeks past I have heard him daily say, 'My Jesus, as Thou wilt.' The bereaved wife will receive tender and prayerful sympathy from a large circle of friends in this hour of her grief. A suitable obituary of the deceased will soon appear in our columns."

—The editor enjoyed the privilege, last Sunday, of supplying the church at Bliddford, Me., preaching in the morning, and attending in the evening a prayer-meeting of remarkable spiritual power. The pastor, Rev. H. E. Frobock, left, Sept. 23, for a vacation of three weeks amid the forests and streams of the Pine Tree State, to spend the time in hunting and fishing. He was accompanied by Revs. W. F. Barry, of Waterville, J. R. Clifford, of Woodford, B. C. Wentworth, of Skowhegan, J. M. Frost, of Bangor, and F. Estabrook, of the Congregational Church of Bliddford. The point of departure from railroad and postal facilities was the town of Norcross.

—Prof. Daniel Dorchester, Jr., of the School of Liberal Arts of Boston University, has been transferred by Bishop Merrill from the New England to the Pittsburgh Conference and stationed at Christ Church, Pittsburgh. The edifice is one of the finest in Methodism, and was recently erected at a cost of \$275,000; it is a family church of very large membership, and having representative influence in the community. The salary is \$4,000 a year and parsonage. Having long felt a desire to return to the pastorate, Prof. Dorchester accepted the urgent invitation of this church as a providential opening. We regret the loss to Boston University, but congratulate Christ Church upon its great good fortune. Prof. Dorchester remains with the University until December.

Brieflets.

The publisher's announcement will be found in this issue upon page 16.

We heartily agree with the *Christian Standard* in saying that "The highway of holiness was made to walk in, not to fight over."

Our new Chicago correspondent speaks again on page 2.

Miss Louise Dunham Goldsberry, at our special request, visited Chattanooga and Chickamauga to picture for our columns the remarkable scenes which were enacted there in commemoration of its battle-fields. Her thrilling story of the events will be found on page 3.

Many will concur in the statement of Bishop O. P. Fitzgerald, of the Methodist Episcopal Church, South, who said: "The preacher who is irreverently 'smart' is no better than the one who is incorrigibly dull."

Dr. Richard Wheatley, in his very interesting and readable contribution on our second page, makes some unusually fine characterizations of representative Methodists.

The Program of the sixth annual convention of the Epworth Leagues of the First General District, at St. Johnsbury, Vt., Oct. 2 and 3, is very attractively published, and will make a neat souvenir of the occasion.

At the session of the Lay Electoral Conference of the Ohio Conference, held Sept. 27, Mrs. J. W. Bashford was elected a delegate to the next General Conference.

Mr. Warren P. Adams, whose knowledge of general literature as well as of the book trade enables him to speak with authority, writes:—

"I have been impressed not a little with the editorial entitled 'A Moral Earthquake,' in the last *Zion's Herald*. My own somewhat extended observation for some time past has tended to confirm the general statements and conclusions of the article. In the newspaper stands and at the hotels formerly quite eruptive with the class of literature mentioned and which one could not fail to notice unless he closed his eyes, there has been a noticeable purging of offensive books. There is strong evidence for believing that there is an improved taste on the part of the public. Good stories by standard authors have been furnished so cheaply and abundantly that they seem actually to have expelled the noxious literature formerly so prevalent. Pictorial literature has been most modified, and the most objectionable has been for one reason or another relegated to the obscurer precincts of the newsstands. Only in the very lowest stands is the literature which kills faintly displayed. It is a fair conclusion, also, that the standard of public taste has risen; and the non-demand for impure literature is shown by the fact that where it has not been entirely removed it is consigned to the limbo of those books which few ask for and fewer still will pay anything for."

The semi-annual meeting of the Bishops will be held in Toledo, Ohio, beginning Oct. 30.

We are gratified to receive the *Morning Star* in its new and modern form, following in line with the majority of religious weeklies. Our contemporary is too good a paper in every respect to continue longer in the old style.

We had hoped to make place this week for all the church news in hand, but an unusually large installment from many of our reporters makes it impossible. We shall devote special space to this department in the next issue.

We are gratified to announce that Prof. W. T. Davison, D. D., will resume his contributions to our columns under the more comprehensive title of "Religious Thought and Life in the Old World." The first paper of the new series is received and will appear in the next number. Thereafter we shall publish one a month, as near to the first issue in the month as we are able to give it place. Dr. Davison's contributions have attracted world-wide attention, being republished regularly in English religious journals.

The managers of the New England Deaconess Home have taken definite action looking to the immediate establishment of a hospital in connection with the same. The house adjoining the Home has been obtained at a very reasonable price, "a bond for a deed" of the property having been secured. It is the wise purpose of the managers to inaugurate this new philanthropy in a modest but thoroughly efficient manner.

The publisher does not wish to waste papers, nor to send *Zion's Herald* as a gratuity to those who are familiar with it and abundantly able to pay for it; but he would be glad to send it for one month to persons who are not familiar with it and who will read it with a view to subscribing if found satisfactory. Ministers will serve the paper by sending to the publisher carefully prepared lists of addresses made according to the above suggestions.

The exercises on Matriculation day at the School of Theology of Boston University will begin at 10 A. M., on Wednesday, Oct. 9, with the sacrament of the Lord's Supper. The annual address will be given by Rev. H. A. Buttz, D. D., president of Drew Theological Seminary, Madison, N. J. The occasion promises to be one of unique interest. Though the chapel accommodations at 72 Mt. Vernon St. are not large, the local public of minister and laity are cordially invited to attend and occupy all the available space.

The *Michigan Christian Advocate* is able to say, in its last issue: "All the four lay delegates-elect to General Conference from Michigan are college graduates. Michigan Methodists believe in an educated laity, as well as ministry."

The *Century* for October, in an important utterance upon "The Proper Use of College Degrees," says: "The degree is made so common that the really deserving man hesitates to accept it, and it is worth nothing to the undeserving man who wears it."

"Suburbanity."

THE *Congregationalist* of Sept. 19 contains two contributions upon the above topic that have left an indelible impression. Sometimes in listening to a sermon, or in reading the printed page, a message is received—a sort of heavenly vision—that greatly widens and emphasizes the sense of personal obligation. Such a message was received in reading the contributions referred to in the *Congregationalist*.

The first article was written by Rev. Dr. R. F. Horton, of London, who visited this country some two years ago to deliver the course of annual lectures before the Yale Divinity School, and who preached at the New Old South Church in this city, when it was our grateful privilege to listen to him. An abstract of his sermon at that time, with his portrait, was printed in these columns. Dr. Horton is distinctly a revival preacher and easily reaches the masses of the people with his fresh, vivid and practical interpretations of the New Testament. He writes to deplore the drift of the people out of the city into the suburbs, with the consequent desertion of the submerged classes which are left behind as "sheep having no shepherd." His fearful indictment of the suburban resident is that he utterly forsakes the city that needs him and becomes selfish and morally and spiritually atrophied in his retired home. But we do not presume to speak for Dr. Horton when he speaks with tenfold more emphasis for himself. He says:—

"The city man ceases to have any pride in his city, the social organism, its streets, its squares, its gardens, its river. He comes to regard it as a mere machine for the accumulation of personal profit. He enters it, as a miner enters the coalpit, with the one thought of getting out of it as soon as possible when the work is done. He washes his hands of it, for it is, indeed, a dirty thing. He despises it, for it is, indeed, despicable. It is the base manufactory of a predatory egoism. It is a cage of wild beasts, where they kill, gorge, escape. His object is to take the tram, or the train, or the ferry—be gone. He is not satisfied unless he can sleep beyond reach of its noxious vapors, beyond sight of its deformed buildings, beyond earshot of the cries which gather bitterly and fiercely from its squalid, fetid courts, and the dens of iniquity where the parasites swarm and die."

"Mark the progress of this disease, suburbanity! He is not happy. He is in the bosom of his family—yes, for a hurried, indigestible breakfast, before he rushes for his morning train; for a late dinner, when the children are all in bed; and for a Sunday, when his wife re-

quires him to attend a fashionable church, which is her one hope of agreeable society in this forlorn abode of the 'city outcasts.' Do his children know and love him? Not much. They have been heard to ask shyly of their mother, 'Who is that gentleman who has dinner sometimes with us on Sunday?' and to receive the answer, 'It is your father.' Is the social circle of the suburb satisfying to him? Not in the least. He succeeds in 'not knowing' some whom he does not want to know. But other people also succeed in not knowing some whom they do not want to know; and he, unhappily, is of the number. . . . But all is selfish, personal, cliquy. It is, to the great life of a community, what a wretched little stagnant pool is to the sweep of a noble river. He withers, he degenerates, essentially he is dead."

"Is there a cure for suburbanity? Christ is the cure. He never would have allowed it if He had been consulted. And now He would remedy it in this way: Every suburban must with Him look at the city and weep over it. And then with tears and love he must go back to it. Not now in the gay and splendid pageantry of the undivided city, but in penitence, in sackcloth and ashes, to see if he can retrieve. His church must be intermixed socially, spiritually, with the dispossessed people. His joys must be poured into their colorless lives. His money is not enough. He must go. And then, in the brave, unshrinking camaraderie of a Christ-filled man, he may speak to the people about Christ. There is nothing for it but this. A great amendment must be made. Urbanity was the finest and sanest product of antiquity. Suburbanity is the horrible disease of a Christian Christianity. The remedy of such a disease is painful. And we have to assay it."

And Amos R. Wells, of the *Golden Rule*, is none the less frank, convincing and convicting. He needs no interpreter. He says:—

"I wonder if the suburbs are selfish. Every evening, as these easy, elegant cars whirl me out of the city's foulness and need into the blessed country, I feel like a coward running away from the battle. Walking to the railway station I have noticed bleary-eyed men and pallid women. I have held my breath as foul odors assailed me. The rude cries of wretched children, trying in half-hearted fashion to convert a cobblestone pavement into a playground, have pierced my heart. Perchance some quivering woman has asked an aim or a bold young woman has demanded 'money for the drinks.' Shrunken cheeks have told of hunger, painted cheeks have told of shame."

"And I—out of the din, the heartache, the filth, the injustice, the passion, the unutterable need—sneaking off to the peace, the cleanliness, the quiet, the refinement, the godliness of the suburb. The battle is behind me. In my suburb is not a drunkard, not a saloon. Church-going and church membership are the all but universal rules. There are so few poor in the town that those few are overwhelmed with gifts. We take excellent care of ourselves in our suburb. Our Sunday-schools, Christian Endeavor Societies, prayer-meetings, church socials, all are models. We have beautiful church life, beautiful home life, beautiful social life. Not much to do except take care of ourselves in our suburb. But it is all so restful. To this heaven on earth, out of the city hell!"

"But have I not earned it? Have I not toiled all day in this din and bustle till every muscle is sick and every nerve is shredded? And has not my toil been useful work, contributing to the good of all the world? Why, then, should I feel so like a selfish coward, retiring to my suburb for the rest without which I could not work?"

"Ah, but I do feel selfish, and that feeling is rather wont to lag behind the fact than leap ahead of it. There was that mission I passed the one little spot of light in all that dark district—so utterly unable to cope with its task, an oasis struggling to water a desert. Within it, toiling, praying, pleading, is one strong, pure man; without, one hundred thousand men and women—yes, and children—of the pit. That mission has only a few dark and wretched rooms to work in, and no knowing where the money is coming from to pay the rent on these—and our churches are so beautiful, in our suburb!"

"That missionary is not a remarkable man. A score of earnest, talented, devoted men in our church could win men to Christ as well as he. . . . But they are all tired. Ah, yes! tired in the struggle for money, fame, power, place. Tired in the race for the judge's bench, for the senatorship, for a college professorship, a larger circulation, a bigger store. Tired after a day, ninety-nine hundredths of whose thought and conscious effort have been for self—it matters not how useful their employment has been to the world. Tired—and come to our suburb to rest."

"I wonder—the thought almost takes my breath away! but—I wonder—city churches have missions down town; why not suburban churches? There is Swanses Temple in the city, a very hive of Christian industry, with its home for the destitute, its cheap lodging house, its Pine Street mission. There is more wealth in our church than in Swanses Temple. We have more men of power, of executive ability, of Christian zeal. And even if we hadn't, there are three churches in our suburb that, combined, could out-pull any city church. Or, if different denominations must not work together, there are churches of my denomination in the suburbs next door that could co-operate with us. Is it possible that our suburb could run a city mission? Is it possible?"

"Our pastor—what fire and eloquence he would get from work, actual work, in Blueberry Lane! Lawyer Broome—what an insight into justice might he derive from labor among the Fifth Ward tenements! Teacher Carwheel—what an insight he would gain into the best ways of dealing with his scholars from familiarity with the Biddy homes from which they come! Representative Waldron—why, after even a single night's skrimish in Fie Alley he would have more bills than the legislature would pass in a year!"

"And how our prayer-meetings would begin to blaze! We might not talk so much, probably wouldn't, but we'd pray more. The doctrine of the Holy Spirit would come to mean more to us. The cause of home missions would become vivid, and of foreign missions also, precisely in the same ratio. Christ would mean more to us, for we should be obeying Him literally—going out, going out into the byways and alleys."

We are grateful to Dr. Horton and Mr. Wells, though their winged words have made us very uncomfortable and taught us again how near to duty is self-delusion and misjudgment, and how easy it is for us to flatter ourselves that our peculiar life, work and obligations excuse us from the higher gift of ourselves in service to the less favored children of our Heavenly Father with whom we touch elbows every day. May we be saved from the characteristic sins of suburbanity!

The Sunday School.

FOURTH QUARTER. LESSON II.

Sunday, October 13.

Judges 7: 12-25.

Rev. W. A. Holway, U. S. N.

THE TRIUMPH OF GIDEON.

I. Preliminary.

1. Golden Text: *Though a host should encamp against me, my heart shall not fear.* — Psalm 57: 1.
2. Date: Uncertain; from B. C. 1249 to 1200.
3. Place: Near the hill Moreh (Little Hermon).
4. Home Readings: Monday — Judg. 7: 12-25. Tuesday — Judg. 8: 1-19. Wednesday — Judg. 8: 11-31. Thursday — Judg. 8: 32-49. Friday — Judg. 7: 1-31. Saturday — 1 Cor. 1: 26-31. Sunday — Ps. 57.

II. Introductory.

About two hundred years have passed since Joshua's death. The tribes have repeatedly proved false to their covenant, and their lapses into idolatry have, in punishment, brought them under the yoke of their enemies. From time to time, however, when the people in their distress have cried unto God, He has raised up for them deliverers who have rescued them from bondage, and given them "rest." At the time of our lesson the Israelites for seven years had endured the oppression of the Midianites who, with the Amalekites, had been accustomed to make an annual invasion, coming up in vast hordes, as "locusts for multitude," and overrunning the entire country, consuming its produce, carrying away all cattle, utterly impoverishing the land, and driving the people for refuge to dens and caves and mountain fastnesses. But once more they cried unto God, and their cry was heard. The "angel of the Lord" appeared unto Gideon in Ophrah, as he "threshed wheat in the wine-press" to hide it from the spoilers, and commissioned him to break the yoke of the Midianites. His self-distrust was overcome by a miracle; and his subsequent destruction of the altar of Baal, while for the moment it imperiled his life, earned for him the new and significant name of Jerubbaal, and pointed him out as "the mighty man of valor" for whose advent the people waited. When the Midianites again swarmed over the land, Gideon summoned the tribes to his leadership, and with 32,000 men occupied the slopes of Mt. Gilboa. The Midianite encampment covered the Valley of Jezreel, between Gilboa and Little Hermon. Gideon's army numbered scarcely one-fifth of that opposed to them, but he was divinely informed that these were too many, lest they should afterwards "vaunt" themselves; and at the customary proclamation — "What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart" — 22,000 slunk away. Even with this depletion the number was too great to serve God's purpose. At His command the remnant were brought to the brink of "the well of trembling" and their manner of drinking was noted. Those who knelt were rejected; while those who caught up water in their hands, lapping it dog-fashion, were chosen for the service. Only three hundred stood the final test, and these were furnished each with a trumpet, a torch and an earthen pitcher, that the glory of the victory might be wholly the Lord's.

The attack was made at midnight. Before it occurred, however, Gideon with his servant Phurah, at God's command, crept down into the enemy's camp, where they heard a man in one of the tents relating a dream to his comrade which went to show that the Midianites had already lost heart and feared "the sword of Gideon, the son of Joash." Returning, he assured his followers that Jehovah had delivered Midian into their hands. Dividing his three hundred men into three companies, and bidding them conceal their torches in their pitchers and follow his signal, he stationed them on three sides of the army of the Midianites. At the appointed moment his war-cry, "The sword of Jehovah and of Gideon," rang out almost simultaneously with the blast of his trumpet and the waving of his torch. His followers took up the cry. The lights flashing suddenly all around them, with the deafening blare of trumpets, and the fierce shouts of foes who seemed to be in overwhelming numbers, threw the Midianites, aroused from sleep, into a panic. Each mistook his neighbor for a foe, and they turned their swords upon each other as they "ran and cried and fled." No blow was struck by the Israelites; they stood firm at their posts, but the rout of the invaders was complete. Gideon promptly

sent out runners to seize the fords and arouse the people, and the Midianites were destroyed with great slaughter.

III. Expository.

13. When Gideon — "the tree-feller" (Gilead). He was the youngest son of Joash, of the family of the Abiezrites at Ophrah, in the tribe of Manasseh. His home was west of the Jordan, north of Shechem, among the hills south of the plain of Jezreel. At the time of our lesson he had grown to manhood, had sons, and had gained the reputation of being "a mighty man of valor." Was come — into the camp of the Midianites who, with the Amalekites, "lay along in the valley like grasshoppers for multitude; and their camels without number." Secure in their sense of numbers and power, they had gone to sleep. A man that told a dream. — Gideon and his servant, hearing two men talking in a tent, listened. A cake of barley bread. — Barley was the food of the poor — a symbol, possibly, of the light esteem placed upon Gideon by the Midianites. Tumbled into the host (R. V., "camp") of Midian — rolled down the hill into the camp. A tent — R. V., "the tent." Overturned — R. V., "turned it upside down." That the tent lay along. — The different expressions are noticeable. The barley cake smites the tent so as to knock it down; it falls, then is turned over upwards from having the tent pins torn out of the ground, and, rolling over and over, falls flat upon the earth — a significant image of the complete overthrow of the Midianite power.

In conditions of mental strain dreams are natural, and to be expected. Leonidas had a dream before the battle of Thermopylae, which disclosed to him the destinies of Greece and of Thebes. Xerxes had a dream previous to his Greek campaign. Before the battle of Lepanto Quatrus Adolphus dreamed that he was wrestling with Tilly (Lange).

14. Fellow answered . . . nothing else save the sword of Gideon. — The presentiment that God had delivered Midian into Gideon's hands is exactly like the terror in the minds of the Canaanites which preceded the arrival of Joshua (Exod. 23: 27; Deut. 2: 25; 11: 25; Josh. 2: 9-11). The dream and the interpretation are striking evidences of the terror which Gideon's name had already inspired among the Midianites (Henry).

15. When Gideon heard . . . dream and the interpretation. — The incident had a twofold comfort for Gideon: It was an evident arrangement on the part of God to teach him from the mouth of an enemy, and it was also a proof that the Midianites and their allies were already affected by fear of the 32,000 with which he had hung on the mountain near them (Johnson). He worshiped — recognizing God's hand in the matter, and praising Him for it. Arise; for the Lord hath delivered, etc. — What courage and confidence must have been inspired in the 300 when Gideon recited what he had heard!

16-18. Divided . . . into three companies — "each to take different ways and produce the impression of surrounding the enemy" (Gray). Trumpets . . . pitchers . . . lamps (R. V., "torches"). — The torches were concealed for the time inside the pitchers, or jars. The trumpet and the torch belonged, by custom, to army leaders only, not to soldiers. The impression to be produced was that 300 companies were engaged in the attack, instead of individuals. Look on me — follow my acts precisely and promptly. The sword of the Lord and of Gideon — the battle-cry.

It was formerly the custom of almost every nation, when joining in battle, to begin the attack with loud shouts, intended to terrify the enemy. Prosaic says: "At the battle of Ocrey fifteen thousand Genoese archers began to yell in the most frightful manner, to terrify the English." The ancient English cry was St. George. "All soldiers entering into battle shall have for their common cry and word, 'St. George! Forward, or upon them, St. George!' whereby the soldier is much comforted, and the enemy dismayed, by calling to mind the ancient valor of England." The battle-cry of the Roundheads was, "The Lord of Hosts, the Lord of Hosts is with us!" (Biblical Museum.)

19, 20. Gideon . . . came unto the outside of the camp — R. V., "unto the outermost part of the camp." Beginning of the middle watch — "referring to the Jewish division of the night into three watches of four hours each;" so the signal was made about midnight. Blew the trumpets, and brake the pitchers. — "The sleepers and the dreamers slept on, to be waked up by the blast of the pastoral horns, and at the same

moment the crash of the three hundred pitchers, and the blaze of the three hundred torches, and the shout of Israel, always terrible, which broke through the stillness of the midnight air from three opposite quarters at once" (Stanley).

21-23. They stood. — They had no arms. All they were required to do they did. Says Dr. Terry: "They did not rush in among the Midianites, but kept their station on the outside of the camp, blowing their trumpets and leaving the enemy to fight in confusion among themselves." The host ran and cried and fled — R. V., "the host ran; and they shouted and put them to flight;" threw them into a panic and rout. Set every man's sword against his fellow. — "Midianite slaughtered Midianite, so that the sword of the enemy did service for the Lord and for Gideon" (Terry). Beth-shittah — meaning "house of acacias;" probably the modern Shuttah. The R. V. reads: "The host fled as far as Beth-shittah toward Zerath" — the latter being the Zarthan of 1 Kings 7: 46, somewhere in the Jordan valley. Abel-meholah — "field of the dance," the birthplace of Elisha. The site of this place, and of Tabath, remains unidentified. Men of Israel gathered themselves . . . pursued after the Midianites (R. V., "after Midian"). — Probably those who had been rejected, and who may have lingered near, were the pursuers.

IV. Inferential.

1. God has in training chosen leaders for every emergency in His church; when the hour comes the man appears.
2. The "fearful and unbelieving" have no place in the van of the onward movement.
3. "God seeth not as man seeth." His ways, therefore, are often inexplicable.
4. He will not give His glory to another; hence He makes use of the feeblest instrumentalities to carry out His great purposes, to the end that no flesh may glory in His presence.
5. By this course, too, the faith of His chosen ones is severely tested.
6. Fewness of numbers should never discourage in a righteous cause. "One with God is a majority."

V. Illustrative.

1. We want enthusiasm in God's work. We find it in the world. Men are desperately in earnest in business circles. Hell is in earnest. Why should not we? We talk about infidelity and all the isms that are creeping over the world. I am more afraid of cold formalism than anything else. Let the children of God but see eye to eye and Christianity will overcome all the hosts of hell and death. There is as much power in the Gospel today as ever. Man has been as bad as he can be. He was bad in Eden; he was bad for two thousand years under the law; and he has been bad these eighteen hundred years under grace; but, my friend, there is power in the Gospel to save. When men are willing to give their lives to work for God, then He takes these men and uses them. One thing I admire about Garibaldi — his enthusiasm. In 1867, when he was on his way to Rome, he was told that if he got there he would be imprisoned. Said he, "If fifty Garibaldis are imprisoned, let Rome be free!" And when the cause of Christ is buried so deep in our hearts that we do not think of ourselves, but are willing to die, then we shall reach our fellow-men (Moody).

2. If we don't expect a blessing, we don't get it. Look at Gideon. He had thirty thousand men. God said that was too many. They would all take their share of the glory of the victory, and there was no need of dividing it up so small. We must take our place in the dust, and give God the glory if we want to do any good. "You've got too many," said God; "let all who are afraid step out." Twenty-two thousand out. Poor Gideon! I'd like to have seen him then. His faith must have been a little shaky. It was like a meeting I once attended, when some persons went out. The others, attracted by the noise, stood up, and it looked as if all were going. "Ten thousand left?" said God; "that's still too many." Then nine thousand seven hundred more stepped out, leaving but three hundred; but they were three hundred such men as Caleb and Joshua. There was no power that could stand against them. I think it was John Wesley who once said that if he had three hundred believing Christians he would shake

the gates of hell and set God up in the world. I believe he could have done it (Moody).

3. The people's gratitude to their deliverer displayed itself in a form which shows how fast they were approaching the revolution which Moses had foreseen and provided for, even while he warned them against it. They offered Gideon the rank of a hereditary king: "Rule thou over us; both thou, and thy son, and thy son's son also." The answer shows that Gideon himself remembered with reverence the great principle of theocracy: "I will not rule over you; neither shall my son rule over you. Jehovah shall rule over you." He was content with the position of a judge, and in the succession of the judges he is reckoned as the fifth and greatest, being exalted by Samuel in holiness of character, but by none in dignity and prowess. He had a family of seventy sons, besides Abimelech, the son of his concubine at Shechem. This departure from domestic simplicity brought its retribution in the next generation. The only other blot on the character of Gideon was his mistake, though doubtless well-intentioned, inaction on divine worship. Presuming, probably, on his having been permitted to build an altar and to offer sacrifice, he made a jeweled ephod, adorned with 1,700 shekels of gold, which the people gave him from their share of the spoils of Midian, besides the ornaments which he had taken from off the kings and their camels. The Israelites came from all quarters to consult the ephod, and Gideon and his house were thus enticed into a system of idolatrous worship. The rule of Gideon lasted forty years, during which time the Midianites never lifted their heads again (Wm. Smith).

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The Conferences.

New England Conference.

Boston East District.

Asbury Grove Camp-meeting.—The Hamilton camp-meeting, August 8 to 19, was in most respects one of the best ever held at this old-time camp ground. Dr. J. O. Knowles with a master-hand directed the religious forces of the meeting, aided by the many earnest and faithful preachers of his district. Owing to the holding of the meeting over two Sundays, many of the pastors were not able to be present on the Sabbath, but large and deeply moved audiences listened to direct, cogent preaching. Large, Swedish congregations held services in their own language both before and during a portion of the time of the meeting, and on the Sabbath there were four services at a time held under the presiding elder's direction in English and in Swedish.

The musical part of the services was under the leadership of Rev. C. E. Davis, of Melrose, and Rev. E. V. Hinchliffe, of Andover. The latter choir gave a warm and powerful to the singing greatly to its influence for good. The early morning prayer-meeting and the tent services proved very helpful to both believers and the unsaved, strengthening the first and bringing conviction to the latter class. Mrs. Bailey, in leading the children's meetings daily, was very successful, and the minds and hearts of hundreds were deeply impressed. The preaching (the published program being almost literally followed) seemed to be divinely appointed as to subjects treated, the spirit in which they were presented, and the influence manifestly attending the utterance of the preachers.

All commendatory words might be spoken as to the faithful activity of the board of camp-meeting trustees, who are bearing a heavy financial load, and are seeking to do all things for God's glory and the best interests of the church they represent.

We are not able to speak of the number of conversions, but they were many. The love-feasts were seasons of great spiritual power, testimonies being given by the child of a few years and the veteran whose years had passed beyond the century line.

The order of the entire meeting was perfect; not a single occasion for arrest or legal action against any. The boarding-house was run this year in a way to prove itself acceptable to all. The camp-meeting of 1896 will be remembered with thanksgiving by multitudes.

WM. D. BRIDGE.

Maine Conference.

Augusta District.

Bingham.—For the first time in its history a Methodist preacher was appointed to this village at the last session of the Conference. Six have joined the church and four have been baptized. A Junior Epworth League has been organized. Regular preaching services are held Sunday afternoon, and prayer and conference meetings Sunday and Tuesday evenings. It is doubtful if there is so large a percentage of the members of any church in Maine that attend class-meeting as here. The pastor, Rev. D. R. Ford, has also appointments for preaching in eight different school-houses and one church in four adjoining towns. The past week, besides his regular Sabbath service at Bingham, he traveled fifty miles, visited forty families, held four preaching services, and attended one prayer-meeting.

Wilton.—Nearly money enough has been raised on subscriptions to build a vestry on the rear of the church—a need that has long been felt. Work on it will be commenced soon. Rev. B. F. Fickett is greatly encouraged in his labors as he sees large congregations and good interest in the meetings. A beautiful hall has been built at North Jay on the spot where the old one was burned, and Mr. Fickett preaches in it every Sunday afternoon, after which a very interesting Sunday-school is held.

Winthrop.—Rev. S. Hooper is now at the seashore taking a much-needed rest. He will return to his work in a few days. The religious interest is very good. All departments of church work are prospering. A number have been taken into full membership. The Friends held a tent meeting for several weeks near the village, with good results.

Madison.—The revival continues. Five were at the altar in each of the two past Sunday evening meetings. Sept. 8, 4 were baptized by immersion and 13 were received into the church in full—10 from probation and 3 by letter. There are several more candidates for baptism and joining the church.

North Anson Camp-meeting.—This meeting was held, Aug. 19-25. As the presiding elder, Rev. J. B. Lapham, was unable to conduct the services on account of two other camp-meetings on this district, this meeting was placed under the leadership of Rev. B. C. Wentworth, of Skowhegan. The following brethren were present, and either preached or took part in the services: Revs. H. B. Stackpole, O. S. Pillsbury, D. H. Holt, J. H. Irvine, L. W. Staples, D. H. Ford, J. Moulton, F. E. Welch, L. F. Howay, I. C. Johnson, Wilson Leonard, F. C. Norcross, Alpha Turner, and J. A. Ford. The brethren were full of faith and preached the Gospel with the Holy Ghost sent down from heaven, and from beginning to end the tide of salvation rolled on. The old Methodist doctrine of "perfect love" presented in the terms of Jesus, Paul, and John Wesley, had the right of way, and God placed His seal upon the word, and as a result many believers reached their personal pentecost and sinners were gloriously converted to God. The two-fold gospel meets the demands of the sinner and supplies the need of the believer. We trust that the seed sown at this meeting will develop a rich harvest of souls throughout the churches represented at these services.

The attendance was large, the weather delightful, and the Camp-meeting Association smiled when it was announced that all bills were paid, with a small surplus in the treasury.

B. C. WENTWORTH.

East Maine Conference.

Bangor District.

Powcroft Camp-meeting.—The Maine readers of ZION'S HERALD are doubtless looking for a report of Powcroft camp-meeting. It is useless to say to those who were present this year that it was good to be there. This was affirmed again and again by hundreds of devout believers dur-

ing the session, and it is a fact to which thousands can testify, that it was one of the best meetings ever held on these beautiful grounds. Several things conspired to this end: In the first place, we were providentially favored with a week of delightful weather. On the first day the number of tickets sold was something astonishing, and though the attendance through the week was not so much larger than in former years, on Sunday the number admitted to the grounds was much larger than last year. The total attendance for the day was about four thousand. The remarkable feature of this vast multitude was the almost perfect order and the manifested reverence for the Lord's day and the preaching of the Gospel. Surely the most radical opponent of Sunday camp-meetings, had he been present, would not only have been convinced of the appropriateness of such gatherings, but of the signal opportunity for preaching the glorious Gospel of our blessed Lord. We had but one policeman, and he had nothing to do but to assist in seating the people. Perhaps it is well to state here that these grounds have an advantage in securing a crowd on account of there not being any secular attractions either on the ground or in the vicinity round about. Nearly all the people evidently came to hear good preaching and to attend the religious services, hoping thereby to be benefited. It is safe to say that they were not disappointed.

Nearly all the preachers were from the Bangor District, and they were confirmed by their faithful, earnest, and highly edifying style of preaching, the opinion of the majority of the Association, and the people generally, that there is little need of outside aid to run a successful camp-meeting on the Foxcroft grounds. The help, however, received from other Conferences and from the Bucksport District was of an efficient character and greatly appreciated. The brethren thus assisting were: Rev. C. E. Springer and Rev. C. B. Cummings, of the Maine Conference, Rev. Wesley Wiggin, of the New England Conference, Rev. I. H. W. Wharf and Rev. J. T. Crosby, of the Bucksport District, and Evangelists Buffum. The preachers of the Bangor District were as follows: J. W. Hatch, W. L. Brown, J. W. Day, I. H. Lidstone, J. F. Haley, E. V. Allen, D. B. Dow, F. H. White, O. H. Johnson, D. H. Piper, and E. H. Dunnick. Several other preachers who were present, though they did not preach, rendered helpful service in various ways.

The 8 o'clock morning prayer meeting was of special interest and profit; so also were the evening meetings held in the various society tents and chapels. A meeting was held each day at 1 o'clock for children and a young people's meeting at 4 o'clock. One of the attractive and very helpful features of the entire session was the music, which was under the direction of Mr. A. G. Farrer, of Dexter. A large chorus orchestra and piano accompaniment led the people in singing the inspiring hymns of "Finest of the Wheat," No. 2. Mr. Farrer and the Dexter Orchestra deserve special thanks for the service which they rendered so cheerfully.

Though our beloved ex-presiding elder, Rev. B. C. Wentworth, was conspicuous by his absence and greatly missed by his host of friends in this section, it was not long before the people were assured that in Rev. E. H. Boynton they had a leader who in every way was master of the situation, and it is just to say that the success of this the twelfth annual meeting of the Piscataquis Valley Camp-meeting was due in no inconsiderable degree to the spirit and wisdom of this man of God, our new presiding elder.

The Sunday morning love-feast was, to many, the best service of all. There were 158 testimonies from men and women in various stations in life—from the home, the farm, the work shop, the school, from the lawyer, the business man, and the politician—all testifying to the practical worth of Christianity in the life and the power of Christ to save unto the uttermost.

No human scribe can report the exact results of this week of Christian work and fellowship—eternity alone will reveal these facts—but the services were not without visible results. There were quite a number of clear cases of conversion and backsliders were reclaimed. Among these was a prominent business man of this section, whose influence will be far-reaching for good. Many entered into the joy of perfect love, and all believers were greatly quickened.

U. C. WHIDDEN.

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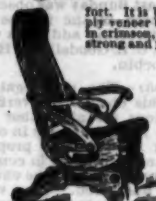
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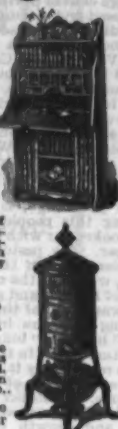


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THE CONFERENCE.

(Continued from Page 5.)

a large canvas pavilion. The grounds have been enclosed and a temporary building erected for boarding. The Association has only a small debt of about \$60 on a property costing about \$600. Our Vermont and Canadian brethren are interested in this movement. One layman, Mr. Sawyer, of Sawyerville, in Canada, has given liberally for the enterprise. Two pastors from there—Revs. Hadley and Hodson—rendered valuable aid at the recent meeting. This also may be said of Rev. T. Whitelaw, and Sister Minard (an evangelist) from Maine, and of all the preachers of the district present. Rev. D. J. Smith, who began his ministry in this region forty years ago, is still an honored prophet among this people, whose coming and labors are looked for with pleasure by them from year to year. The pastor at Colebrook, Rev. G. W. Farmer, now on the fifth year of his pastorate here, writes of the meeting this year: "It was full of interest and spiritual power. The preaching was effectual in winning souls and establishing believers in the faith." "This meeting," he adds, "bids fair to become a centre of spiritual power in this northern country. There is no reason why it may not fill a large place in the religious life of this locality for many years to come." Another year, and he, with several others who have had most to do with the inception and growth of this meeting so far, will have gone their way to other fields, but others will come to take their place and will doubtless foster and advance it to still greater success.

B. C. K.

Rumney is not often mentioned in the Conference news, and yet the people here are not dead, nor all asleep. They occasionally do something worthy of note as well as those charges that are more frequently brought before the readers of the HERALD. While other churches gave their pastors donations and received honorable mention therefor, Rumney was not a whit behind them, but in some way was left out of the roll of honor. But there are things of last year. More recently they have moved the choir from the back of the church to the corner at the preacher's right hand, improved the lighting facilities, and newly carpeted the church, besides making needed improvements on parsonage property.

Dover District.

Hedding Holiness Camp-meeting.—As provision has been made for the promotion of entire sanctification among the churches of Dover District, through the formation of the Hedding Holiness Association (Rev. G. W. Norris, president), it may be proper to report to ZION'S HERALD the progress of this work: The Association held its annual holiness camp-meeting this summer, July 29-Aug. 3. The meeting was fifty per cent. larger in attendance than was last year's, and was marked by signal cases of full salvation. The services of Revs. Brown and Carradine and others from abroad, beside several brethren of the Conference, were most highly acceptable. The district camp-meeting (Aug. 28-30) was touched by the fire of holiness, and was marked both by the conversion of sinners and the full sanctification of believers. It is expected that the special holiness interest will receive much attention through the district, and that the revival spirit will abound this fall and winter. For the church to harbor the work of holiness, is exceedingly helpful to both.

A. L. SMITH, Sec.



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New England Conference.

Boston Preachers' Meeting.—The order of the day was the discussion of "The Attitude that the Epworth League should Take toward the Society of Christian Endeavor." Rev. J. H. Pillsbury, of Stoneham, opened the question, which was further participated in by Revs. C. A. Littlefield and E. M. Taylor. Resolutions bearing upon the question were offered by Rev. Franklin Hamilton. The business committee were instructed to make them the order of the day at an early date. Monday, Oct. 7, the question is: "The Removal of the Time Limit Viewed from a Young Preacher's Standpoint." Participants: Revs. Luther Freeman, E. H. Hughes, Franklin Hamilton and G. A. Phinney.

Boston South District.

Boston, Temple St.—Last Sunday was observed as rally day at this church in the interests of the Sunday-school. Interesting addresses were made by the pastor, Rev. C. L. Goodell, and Hons. E. H. Dunn and C. C. Corbin.

Boston, First Swedish.—The congregations every Sabbath crowd this church to overflowing. The accommodations are altogether too limited. Something is needed at once in order that the growing work here may be properly carried on. Pastor Hanson rejoices in conversions that occur almost weekly, and the church membership is "alive unto God." The work of raising funds to complete their church building is progressing, though not so rapidly as the needs demand.

Brookline.—The Sunday-school held its autumn reunion last Sabbath.

Worcester, Trinity.—The Epworth League of this church has had its annual meeting, and the officers are now ready for the coming year's work: Edward F. Miner, president; Misses Elizabeth A. Potter, Flora Clark, Bertha Houghton, and Grace Williams, vice-presidents; Miss Henrietta J. Osborn, secretary; E. E. Dow, treasurer. The missionary meeting was held Sept. 19 at the house of Mrs. M. A. Warden, of Columbus Park. The treasurer's report showed that a sum of \$279.29 had been collected, which sum goes to support Miss Dr. Sheldon in India. The president and secretary for the coming year remain the same. Mrs. E. F. Holway takes the vice-president's chair. An entertaining program kept the guests interested till 10 o'clock.

Sterling Camp-ground.—Sterling is to have an icehouse, and with fifty tons of Washacum ice the residents ought to keep cool. The grounds are to be cleared and the avenues repaired ready for another season.

Grace Church.—Never behind in missionary work, this church has started in the year as vigorously as ever, with a meeting at the house of Mrs. Thomas Painter on Home Street. It was announced as a thimble party, and as everybody complied with the request to bring a thimble, there was no reason why everybody shouldn't sew for the fair. Afterward, as a reward of merit, they were allowed to hide the thimble for somebody else to find. There was lots of fun and a good time. The officers elected were: Mrs. F. M. Olin, president; Mrs. S. A. Atherton, vice-president; Mrs. Ella H. Collier, secretary; Mrs. Ida M. Tainter, treasurer; Mrs. C. A. Carpenter, corresponding secretary. Refreshments were served, and all were convinced anew that some form of missionary work were very pleasant. Fifty girls were present at the W. F. U. rooms, Sept. 17. Mrs. Lizzie Roach, of Grace Church, addressed them. Many are hoping she will take permanent charge of these young people, as her experience with the young has been so wide.

The Tent.—Rev. Alonzo Sanderson has purchased the tent in which so many profitable meetings have been held recently. It was thought better to purchase it outright than to rent it, so it is now to be had whenever it is deemed advisable to hold similar meetings.

Park Avenue.—The first social of the season was held in the pretty church on the evening of Sept. 19. The social room was filled, and, carrying out the plan laid down at the beginning, there was no supper, but a good social time to welcome the strangers and become acquainted with our co-workers, and then a short program. Decorations of cut flowers adorned the desk and piano. The early part of the evening was occupied with music. Beginning with "Blest be the tie that binds," after prayer by the pastor more music was rendered, consisting of a selection by a male quartet, with Miss Lottie Lamson as accompanist, then a song solo, "The Belis of Lee," and a piano duet by two young ladies. After the usual collection a half hour's talk on Nova Scotia was given by Mrs. A. S. Roe. I think the ladies must enjoy this method of social work better than the former one, where those who took the burden went home too tired to sleep, and inwardly wondering if it paid after all.

Boston North District.

Cambridge, Harvard St.—An impressive service was held in this church last Sunday in memory of the late H. O. Houghton. The pastor, Rev. George Skene, made an admirable address, characterizing the deceased in tender and appreciative terms, particularly in his philanthropic spirit, purpose and ministry. Mr. A. L. Whittier, representing the laity and the Riverside Press, confined his address to Mr. Houghton as a business man as the speaker knew him. Dean Huntington of Boston University was to have delivered an address, but sent a warmly eulogistic letter, which was read by Mr. Skene. President Warren of Boston University represented the trustees, of which body Mr. Houghton was an honored member.

East Cambridge.—In Trinity Church last Sunday afternoon a meeting of Sweden was held. There were 80 present. Four Swedish ministers gave the address. Rev. H. Hanson, of First Swedish Church, Boston, conducted the services. The pastor of the church, Rev. C. E. Spaulding, cordially supports the movement.

Newtonville.—The pastor, Rev. Franklin Hamilton, is delivering a series of Sunday evening addresses, which he styles "A Gospel Kodak; or, Sunday Evening Talks on Travel to Young People." The particular themes are as follows: "St. Pierre and the Graveyard of the Atlantic;" "Evangeline's Acadia, Home of the Happy;" "Louisburg and Halifax, the Old and the New American Gibraltar;" "The Battle of the Little White Kirk with the Roman Cathedral;" "Cape Breton's Great Salt Lake and New Brunswick's Unique River;" "The Last of the Micmac Indians, Canada's Dying Race."

Boston East District.

Malden, Belmont Church.—Beginning next Sunday, special revival services will be held every evening except Saturday for three weeks.

Neighboring pastors will assist. Rev. George H. Clarke, pastor.

Salem, Wesley Church.—Sept. 29 was observed as rally Sunday in church and Sunday-school. The pastor, Rev. F. H. Knight, preached in the morning, and an address was delivered in the evening by Dr. Ribbell of Boston University. The Highland Quartet rendered efficient service.

W. F. M. S.—The Lynn District quarterly meeting was held in Prospect St. Church, Gloucester, Thursday, Sept. 26. Mrs. Knowles, the district secretary, presiding at the morning session, and Mrs. L. W. Staples taking charge of the afternoon exercises. Papers were read by Mrs. Stackpole on the Armenian atrocities, by Mrs. Morse on the missionary experiences of Miss Florence Nichols in India, and by Mrs. Smiley on the history and traditions of Japan. Mrs. Small, of Rockport, and Miss Nellie Knowles read interesting missionary leaflets, and Miss Clara Cushman made us feel to "our heart's content" the perils and dangers that our missionary workers, Miss Mabel Hartford, experienced in the Kucheng massacre. Mrs. Sanders and Mr. Osborn Knowles, of Gloucester, sang beautiful solos which were greatly enjoyed. All present voted this an ideal quarterly meeting.

ANNIE E. SMILEY, Dis. Rec. Sec.

Springfield District.

Orange.—Another surprise has come to this church. It is a gift of \$500 toward the church debt. The donor's name is withheld. The Ladies' Aid Society gave a boiled dinner, Sept. 11, and a good sum of money was realized. Sept. 2 the Epworth League held a largely attended picnic, and on the evening of Sept. 11 gave a surprise party to Mr. Lawrence Chase, who is an officer in the League and who left the next morning for Brown University. In behalf of the League Rev. J. W. Fulton presented to Mr. Chase a beautiful Bible.

St. Luke's.—The people were universally delighted with the strong, helpful sermons of Rev. C. A. Merrill, who took charge of the work through August. Pastor Richardson gives credit to Mr. Merrill and the faithful stay-at-homes for the excellent condition of the church, it being much better than last year at this time. One of the largest congregations of the year listened to a strong, thoroughly-prepared sermon by the pastor on "The Appeal of the Scientists to the Church," Sept. 15. The faithful work of Rev. W. G. Richardson is telling, and the outlook promises greater things in the near future.

State Street.—Dr. T. C. Watkins has issued a neat folder announcing the beginning of the fall campaign at this church. Sunday evening, Sept. 15, he began a series of fourteen lectures on "Studies in Bunyan," illustrated by the stereopticon, with 300 views. Last week he held a home camp-meeting—four services each Sabbath and preaching every evening except Saturday.

Westfield.—The M. E. Church has a good share of the successful business in town among its members; and more of the school-teachers represent this church than any other. The Sunday-school library has been overhauled, its old books rebound and new ones added. Nearly \$100 has been expended, and the library numbers about 600 volumes. The pastor's father, Rev. Daniel Dorchester, D. D., preached, Sunday evening, Sept. 15, a sermon of great power from the text, "They overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death." Two persons joined on probation, Sept. 1.

South Hadley Falls.—Rev. J. H. Stubbs has entered enthusiastically on his fifth winter's work and confidently expects a revival. The following series are being preached in September: "The Lost Sheep," "The Seeking Shepherd," "The Successful Shepherd," "The Rejoicing Shepherd."

North Amherst.—Rev. E. B. Marshall is doing excellent work here and at West Pelham. Rumors are afoot that the working force of this parsonage is soon to be doubled.

Northampton.—Rev. W. F. Cook has announced the following Sunday sermons on "The Home"—Sept. 22, morning, "The father in the home," evening, "The son in the home;" Sept. 29, "The mother in the home," and "The daughter in the home;" Oct. 6, evening, "Home and heaven."

Wesleyan Academy has opened with nearly a full house, and many new pupils.

Ware.—Revival work is already going on in this church. Several seekers are reported. Evangelist W. A. Dunnett begins work here Sept. 29. Mr. D. L. Barlow's home was the scene of a largely attended and interesting Epworth League literary and musical gathering, Sept. 16. Rev. A. M. Osgood, while an enthusiastic and successful district League president, neglects no part of the home work, as is evidenced by the very gratifying conditions of all the departments at present.

D. F. G.

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Among all those which rare genius, after long years of study and experiment, has discovered, there is none equal to Dr. Greene's Nervura blood and nerve remedy.

Kings, queens, noble and peasant, the high as well as the low, alike employ and are cured by this grand remedy, especially at this season of the year, when the blood and nerves require this purifying and invigorating medicine. Let others follow these illustrious examples. Don't make any mistake. Take Dr. Greene's Nervura blood and nerve remedy. It is this you need. It is this which will surely make you well and strong.

Mr. Charles H. Heaton, residing at 143 State Street, Montpelier, Vt., is of the very highest social position. She says:—"Two years ago we had a terrible experience with La Grippe, and by overwork in taking care of my children and the results of the disease I was left in a very exhausted condition, in fact was nearly prostrated. I was so weak that upon the least excitement I would feel nauseated. I was as near nervous prostration as any one could be."

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If you are nervous, weak, tired, sleepless, if you have headache, indigestion, kidney or liver complaint, poor blood and weak nerves, you can surely regain your health and be as well as you ever were by taking Dr. Greene's Nervura blood and nerve remedy.

The strengthening and curative powers of this remedy are wonderful. Use it and you will be made well and strong. It is the discovery of Dr. Greene, the most successful specialist in curing nervous and chronic diseases. He can be consulted by all at his office, 34 Temple Place, Boston, Mass., free, personally or by letter.

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The covering is a flowered chintz or cretonne, but any other covering may be employed. So successful is this design that we have completed an entire set on the same lines, and we now offer the sofa with one side chair and one fireplace chair at a very low price.

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Our Book Table.

Quick Truths in Quaint Texts. By E. S. MacArthur, D. D. American Baptist Publication Society: 149 Chestnut St., Philadelphia. Price, \$1.35.

This volume contains a series of twenty sermons delivered in the author's pulpit in New York, and repeated in Boston. The sermons are not mere bundles of oddity; the unusual or curious texts contain quick and precious truths, which are disclosed and unfolded with great beauty and force. The quaint text draws attention to the truth below. The sermons are eminently suggestive. The truth was in the text, but the reader did not happen to see it until announced by the preacher. To ministers these brief discourses will suggest methods of treatment on topics widely different from those found in this collection.

The World and the Wrestlers: Personality and Responsibility. By Hugh Miller Thompson. New York: Thomas Whitaker. Price, \$1.

This volume contains the four lectures given by the Episcopal Bishop of Mississippi on the Bohlen foundation. The theme selected for treatment was "Personality"—the interior being, the somewhat we call "I," the pneuma of the Greeks, an endowment belonging only to God and man. The brute is not a person; man is a person, and God is the supreme Person. Man was made in the image of God—partakes of His inner life, His personality. To personality belongs the sense of responsibility, of duty, the oughtness and the non-oughtness of moral science and the Bible. The four lectures deal learnedly with these four subjects—"The Personality of Man," "The Personality of God," "The Responsibility of God," and "The Responsibility of Man."

The People's Bible: Discourses upon the Holy Scriptures. By Joseph Parker, D. D. Episcopalian. New York: Funk & Wagnalls Company. Price, \$1.50.

Dr. Parker is an attractive expositor of the Bible. He expounds in the form of a running commentary. The thought of the writer is taken up and traced onward in its course, as it now winds like a silver thread along the surface and then falls into a subterranean channel. The method gives a wide as well as a connected view of divine truth. The entire work makes a complete and unique commentary on the whole Bible, which will be prized for its fulness of truth and wealth of suggestion by Christian students and workers.

Always Upward. By Rev. Burdett Hart, D. D. New York: Fleming H. Revell Company. Price, \$1.25.

This is an admirable book for the young. It is full of light, life and love. The theme of the twenty-four chapters is expressed in the word "Life: Its Methods, Aids and Awards." The youthful renaissance of our day is amazing; millions on millions have wheeled into line with the Sunday-schools, the Christian Endeavors, the Epworth Leagues, and others, and the author correctly supposes they should be instructed as to the meaning, purpose and conditions of life. This volume is adapted to meet this need. Dr. Hart runs through the whole range of subjects embraced in his general theme, and treats each one in a clear and forcible way calculated to gain and hold the attention of the reader and to insure salutary impressions upon the mind and heart.

Children of the Ghetto: A Study of a Peculiar People. By I. Zangwill. New York: Macmillan & Co. Price, \$1.50.

The author of this volume is a Jew, whose recent appearance on the stage of literature has awakened a deep interest in the reading public. In "The Children of the Ghetto" are many characters and scenes totally unfamiliar to the American reader. The London Ghetto, of which the author treats, is an institution of the past; its outlines have faded, and its leading characters have been transformed under the light of modern civilization; and it becomes the task of the novelist to restore for the instruction of our own generation the main features and characteristics of a social order which has forever disappeared. The work of restoration has been well done. The descriptions are lively, the pictures of a strange society are distinct and vivid; the old forms and characters become real before the eye of the reader. The book is, indeed, a piece of historic painting. The hatred of the Jew was intense. Far down beyond the Middle Ages, and even in Western Europe, he suffered in stonement for the sins of earlier generations. The Jew was in the Ghetto because he was hated by all men, and he was intensely poor because excluded from all the lucrative occupations. But in spite of all this, Zangwill paints him with a courage, energy, enterprise, and a cheerful and buoyant temper which reveal the real quality of the race. Persecution was not able to crush him, nor poverty to degrade him. His nature was elastic, rising like the osier from the blast. In the story we have not only the incident, but the incident as variously colored in the marvelous history of the Hebrew race. The bad and the good come out on the canvas; the picture of the novelist is, in these particulars, complete.

The Principles of Rhetoric. By Adams Sherman Hill. New Edition, Enlarged and Revised. New York: Harper & Brothers.

"The Principles of Rhetoric," which issued unheralded in 1878 from the press of the Harpers, was received by the educational public with universal favor. For general use in the work of education the little manual was unsurpassed. The teacher or student wishing the best work inquired no farther; Prof. Hill had produced the ideal book. The popularity of this text-book has grown with each year since its

issue; and now the author places the public under fresh obligation by the preparation of a revised and enlarged edition. In the new edition the author makes no changes in the fundamental principles of the work; the changes are in the form and fullness of treatment. The new edition contains 125 more pages than the old, besides a complete index filling 31 pages. From Book 1 of Part I some elementary matter has been omitted, but much more has been added. In every part of the book much matter has been rearranged, compacted and enriched by fresh illustrations. The treatment in some instances has been amplified. "Description and narration," for instance, originally treated together, are now given, with greater fullness, in separate chapters; while the chapters on "argument" have been merged in one, and a valuable chapter on "exposition" has been added. "The Principles of Rhetoric" makes a valuable accession to any library. Of course the student will want it, as well as any one else who would become a master of the art of efficient communication by the use of language. The book informs him how to use his tools to the best advantage. Prof. Hill published another book two or three years ago—"The Foundations of Rhetoric," a chip from the same block, which treats of words and how to choose them; of sentences, good and bad; and of paragraphs of various kinds and how to arrange them. The two books need to go together and to lie on every student's table. We wish every young Methodist preacher would procure these two volumes and keep them always within easy reach for daily reference.

A Mormon Wife. By Grace Wilbur Trout. (Chicago: Charles H. Kerr & Company.) The author employs a thin veil of fiction to depict the wretched condition of a Mormon wife. The tale is simple and vividly told. It is a picture pertinent to many a Mormon household.

THE STORY OF THE PLANTS. By Grant Allen. With many illustrations. (New York: D. Appleton & Company. Price, 40 cents.) In this little volume the author gives "a short and succinct account of the principal phenomena of plant life in language suited to the comprehension of unscientific readers." As far as possible he has avoided the use of scientific words and minute details which would interest only the scholar. It is a most charming volume. The curious and striking phases of plant life are brought to the reader's attention.—**COLERIDGE'S PRINCIPLES OF CRITICISM.** With an Introduction and Notes by Andrew J. George, A. M. (Boston: D. C. Heath & Co. Price, 90 cents.) We have here another instalment of "Heath's English Classics" series. The volume contains chapters 1, 3, 4, 14 to 22 of the "Biographia Literaria." In the field of criticism Coleridge was a master. He had insight, depth, spirituality; his vision was transcendent. The selections give the best of him.—**TEMPERATIONS, HABITS, CHARACTER.** A Monograph. By William M. Copp, M. D. (Boston: Arena Publishing Company. Price, 25 cents.) This is a brochure for parents on the training of boys. Its aim is to show how to guard their nature against the mere animal tendencies of their nature as opposed to the intellectual and moral life. These are the advices of a physician, who realizes the dangers from beginnings and the importance of early training.—**JIMMY BOY.** By Sophie May. (Boston: Lee & Shepard. Price, 75 cents.) "Jimmy Boy" is one of the "Little Prudy's Children" series, told with spirit and truth to nature. The incidents are such as will please a child, and of the delightful telling by the author the little people will never grow weary.—**SIR WALTER SCOTT'S "LADY OF THE LAKE."** Edited, with Notes and Introduction, by James Arthur Tufts. (Boston: Leach, Shewell & Sanborn. Price, 35 cents.) "The Lady of the Lake," edited by Prof. Tufts, of Exeter Academy, is a fresh instalment of the "Students' Series of English Classics," in course of publication by this House. The firm paper and open, clear type, with buckram binding, give the volume a presentable appearance. The notes are brief, but usually pertinent and helpful to the reader.—**PRAISE AND THANKS.** (Universalist Publishing House: Boston.) This is a hymn-book for the use of the "Young People's Christian Union of the Universalist Church," well gotten up and containing selections of hymns and music from the old and new. The volume contains forms for opening and closing service, consecration service and prayers, with a good collection of hymns and tunes.—**THE PARLIAMENTARIAN.** By Rev. T. B. Neely, D. D. (Chicago: Cranston & Curtis. Price, 40 cents.) Though in condensed form, the rules regulating parliamentary usage are here given with completeness and clearness. The author covers the field with his survey, making it intelligible to the reader. The book

contains the main principles involved in parliamentary practice, and so clearly expounds them as to meet the needs of the beginner and to serve as an introduction to a wider study of the subject. The volume will be of great service to our young people who are called to preside in Epworth League and other meetings.—**THE STRUCTURE AND AUTHORSHIP OF THE NEW TESTAMENT.** By I. Panin. In this brochure the author shows two things: "(1) That the New Testament contains within itself the infallible means of deciding between rival readings; and (2) That the twenty-seven books of the New Testament were written by one mind." The several sections of the book contain instances of the application of these principles.—**THE CONCORD GUIDE BOOK, HISTORIC, LITERARY AND PICTURESQUE.** (Boston: Lothrop Publishing Company. Price, 50 cents.) This new edition of an old favorite renews our acquaintance with the celebrities and famous places of this historic old town. It forms a key to whatever the reader would wish to know of the place and its belongings—Concord River, on which Thoreau drifted his week; Lake Walden, by which he built his shanty; Sleepy Hollow, in which the literary saints repose in death—Emerson, Hawthorne, Thoreau and Alcott, Concord is the holy place of the literary elect about Boston.—**PENTECOSTAL PAPERS.** By S. A. Keen, D. D. (Cincinnati: Cranston & Curtis.) This small volume contains a group of seventeen papers on the offices and work of the Holy Spirit. Though they touch various phases of a great subject, frequently treated of late, the papers are predominantly practical and experimental. They are clear and warm presentations of a theme which is dear to every Christian heart. To the plain believer they cannot fail to be helpful by the white light they shed on every point treated and the inspiration they breathe. The author's view is entirely Methodist, and his mode of presentation is simple and suggestive.—**THE COLOR OF SOLOMON—WHAT?** By Bishop B. T. Tanner, D. D. With an Introduction by Prof. W. B. Scarborough, LL. D. (Philadelphia: A. M. E. Book Concern.) In this monograph the Bishop furnishes a neat and learned treatment of a curious question. It is an admirable piece of work. Clear and consecutive in thought and distinguished for critical acumen, the essay is given in a forcible style; the complexion of his skin seems not to have damaged the quality of his thought. The booklet evidences the genius and learning of the author, and furnishes fresh evidence of the latent ability in the colored man. Douglass, Blyden and Tanner speak for their race.—**AN EXPERIMENT IN ALTRUISM.** By Elizabeth Hastings. (New York: Macmillan & Co. Price, 75 cents.) This small book is most attractively written, and is designed to give the humorous and weak side of our altruistic endeavors. We do not always know quite what we want to do, nor quite how to do it. There are charities, relief organizations, settlements among the poor, all working against fearful odds. The author seems to have found all these snags, and has written a book both entertaining and suggestive.—**EVERY DAY NEWS.** By R. This is the last instalment in the "Incognito Library" in course of publication by G. P. Putnam's Sons, New York. The library comprises a series of small books by representative authors, whose names are for the present held in reserve. The current volume, like the preceding ones, is written in elegant and animated style, and is well suited for ten-minute reading.—**ALL ABOARD** contains "entertaining and instructive incidents of travel, with useful hints and facts about traveling" by many authors. It is a book for the home and young people. It has chapters on railroad men, commercial travelers, evangelism in traveling, the Christian Endeavorer travelers, and miscellaneous incidents of travel. The author has produced a unique book. (A. W. Orwig: 205 Woodland Avenue, Cleveland, Ohio. Price, 50 cents.)—**THE COUNTERS BETTINA: The History of an Innocent Scandal.** Edited by R. (G. P. Putnam's Sons: 27 West 23d St., New York. Price, 50 cents.) The scene of this little story is laid at Mentone, and the heroine is the Princess Bettina of Perigard. The princes of Perigard were once kings, and in dropping down to subordinate places they retained great wealth. It is not strange the Princess should be found among the gamblers at Monte Carlo.—**GLOBE HOUSEKEEPER'S SCRAP-BOOK.** (Hough & Drake: 19 Pearl St., Boston. Price, \$1.) Here is a scrap-book every good housekeeper will delight to have at hand, for preserving, cooking, and other recipes. The pages are numbered, and it has a printed index for all kinds of ordinary food. The favorite recipe can be filed and referred to at any moment.—**THE ELEMENTS OF NAVIGATION.** Designed for the instruction of Beginners. By W. J. Henderson, A. M. (New York: Harper & Brothers.) The seas have become our

most important highways, connecting us as never before with the other nations of the world. The business of a large body of men is in the great waters, and many of them must know how to manage a ship. The author here furnishes "a short and complete explanation of the standard methods of finding the position of a ship at sea and the course to be steered." The work is designed to meet a practical need of those beginning the study.

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Obituaries.

Marsh.—Mrs. Elizabeth Ann Marsh passed from a faithful service of Christ in His earthly kingdom to the better life and the larger service of the church triumphant, April 12, 1895, at her home in Somerville, Mass. She had reached the ripe age of 75 years.

Converted in early life, she grew steadily into the discipline and the joys of Christian experience as it is understood and expressed in the Methodist Episcopal Church, so that her later years were blessed by a mature and well-instructed religious life. Without children of her own, she made her vigorous, benevolent activities reach many a home that needed a woman's sympathy and help. She loved the church with its sacraments, its holy ordinances, its public worship, its social life; and mingled with affectionate and zealous interest in all its varied life. Many of her pastors have had personal evidence of her generous giving when, in the prosperous years, she had the means; and all will remember her devotion and her manifold service to the poor and neglected.

She lived in loving companionship with her husband, M. M. Marsh, for more than thirty years; and while he feels that his home is left unto him desolate, he rejoices in a sure hope of that immortality into which she has triumphantly entered.

W. E. HUNTINGTON.

Carrier.—Hannah M. (Scott) Carrier exchanged this life for that of eternal blessedness at Gill, Mass., Aug. 19, 1895, at the age of 72 years, after many months of pain, although able to be about her home until a few days before her departure.

At the age of fourteen she was led to the saving knowledge of a Saviour and then gave herself to Him who cleanses in the blood of the Lamb, and united with the M. E. Church, to which she has been closely allied ever since.

She was twice married; the first time to Mr. Nicholas Paulus, who was a devoted Christian. They moved to the West and threw their home open for religious meetings. Later, her sister returned to her native town and took up her abode. Here, also, she labored for Christ and His cause in her early home church.

Of late years it was not her privilege to attend worship at the house of God, yet she rejoiced that she had His presence in her own soul, and the sweet fellowship and communion she there enjoyed was never hallowed. Her pains were borne with Christian fortitude; she felt that for her "to live was Christ and to die was gain." The Word of God was a lamp unto her feet and a light unto her path.

A few days before her decease she requested her daughter, Mrs. Anna Harris, with whom she lived, to read the 23d Psalm to her; when the clause, "Though I walk through the valley of the shadow of death," was read, the beloved mother endeavored to shout, and thus another spirit passed from things temporal to things eternal.

She leaves three daughters and two sons, who rejoice in the hope she had beyond the grave.

Brewster.—By far the oldest member of Worthen St. Church, Lowell, Mass., has fallen asleep in Jesus. Had John L. Brewster lived a few days longer, he would have been 90 years old. He was born in Claremont, N. H., Aug. 6, 1806, and died in Lowell, Mass., July 23, 1895.

Mr. Brewster was one of ten children, and outlived them all. In 1827, when a young man, he was powerfully converted to God. For nearly seventy years he lived a consistent Christian life, and died lamented by all who knew him. In 1847 he united with Worthen St. Church, and at once took rank as one of its most consecrated and efficient members. He filled some of the most responsible positions in the church for many years. As a class-leader, our brother was a great power. In his day the class-meeting in Methodism was a prosperous institution; his class often numbered from forty to sixty in attendance, and they were led in the demonstration of the Spirit and of power. As a Sunday-school teacher the deceased was equally successful, and his faithful instruction in this branch of the church will long be remembered.

For a number of years Mr. Brewster was prevented by physical infirmities from attending the means of grace, but he always took a great interest in the same, and his good wife was a faithful reporter of the interesting things said in the meetings. For about fifty years he was a subscriber for ZION'S HERALD. This made him an intelligent Methodist.

By his first wife he was the father of three children, one of whom died in childhood. Rev. L. R. S. Brewster, a member of the New England Conference, died in the work in Webster, Mass., Dr. Butler, of Keene, N. H., survives. His widow has long been a member of Worthen St. Church.

Mr. Brewster left a glorious testimony of triumph in the Gospel of Jesus Christ. His funeral took place from the church, Sunday afternoon, July 28, and was largely attended by members and friends.

E. T. CUMMICK.

Kenaston.—Isaac K. Kenaston died of pneumonia at his home in South Framingham, Mass., April 18, 1895. He was born in Sheffield, Vt., and had almost completed his 60th year.

The first years of his business life were spent in his native town, where he kept a general store. He then moved to Wisconsin, where for a time he was engaged in the shoe business. The last ten years of his life were spent in South Framingham. While there he was traveling salesman for a wholesale medicine house of Saratoga, N. Y. He was born in a Methodist home, his father being the chief support of the Methodist Church in Sheffield. Their home was always the resting-place for Methodist preachers while in town. The atmosphere of the home was thoroughly Christian, as is evidenced by the character of the deceased and also of his brother, who entered the ministry. Family prayer, Christian culture, activity and example were here potent influences in the life of Mr. Kenaston, and made him what he became—an earnest worker in the Lord's vineyard. While in his native town, and also in Wisconsin, he was superintendent of the Sabbath-school. After coming to South Framingham he was a devoted trustee and steward of the church. While out of town on business he has often returned for the special purpose of attending the business meetings of the church. He was invariably present at the religious services and always took a part. He loved the house of God and was never too tired to attend.

When a young man he was a member of the Vermont legislature. He never lost his interest in his native town, generally spending his vacation there and attending the camp-meeting to perform Christian work, and until his death rendering financial aid to the Sheffield church.

His death is a great loss to the church of South Framingham, which has passed resolutions of sorrow and sympathy for his family. His brother, a Methodist preacher, [the] late Rev.

T. H. Kenaston, was a member of the Champlain Conference and was a most devoted minister. His memorial has been published by the Wesleyan Methodist publishing house of Syracuse, N. Y.

The bereaved family are sustained in their deep sorrow by the Divine Spirit and the prayers and sympathy of many friends.

The funeral services were conducted by his pastor, Rev. Alfred Woods, assisted by Rev. E. W. Virgin.

Gross.—Rev. Solomon S. Gross was born in Orland, Me., where he spent his youth and a part of his early manhood days on a farm. He died at Edmunds, Me., March 4, 1895.

Soon after his conversion he felt that the Lord had something different for him from tilling the soil. Being convinced that it was the voice of God, he answered, "Yes, I'm ready," and for more than thirty-seven years was an acceptable preacher of the Word. His life was one of unyielding faith, and through his ministry it was evident that the Lord was with him. Many now active in the work of the church were brought into the way of life through his efforts. Though one of the fathers of the Conference, he was ever young. As a preacher he was always well received. He preached the Gospel with power, and those who listened to him could not feel that he was in earnest for men to get ready to live that they might be prepared for the judgment. As a result he won souls for Jesus. He was ordained deacon, in 1860, by Bishop Baker, and elder, in 1862, by Bishop James. During his ministry he served the following charges: 1867-'68, Deer Isle; '69, Sullivan; '70-'71, Pembroke; '72-'73, East Machias; '74-'75, Lubec; '76, Alexander; '78-'79, Machias; '80, South Orrington; '81, Bucksport Centre; '82, Oldtown; '83-'84, Atkinson; '85-'86, Georgetown; '87-'88, Cushing; '89-'90, Washington; '91, Seaboard; '92-'93, Northport; '94-'95, Franklin; '96, Edmunds.

While in the midst of active labors on the last-named charge he was stricken with grippe, which developed into pneumonia. He came down to the end like a shock of corn fully ripe for the harvest.

Mr. Gross married Miss Hulda J. Bolton, of Dover, Me., who, after many years of faithful service as an itinerant's wife, passed to her heavenly home. His second wife was Mrs. Olive A. Clary, of Belfast, Me., a most estimable lady and devoted Christian, who survives him.

He loved the whole work of the Christian ministry, and would gladly have remained longer at his post of duty had it been the will of the Master. He died a triumphant death. "Servant of God, we'll do it!"

Blackwell.—Jane Helen (Hudson) Blackwell, for more than fifty years a faithful and consistent member of the Methodist Episcopal Church, was born at Clinton, Me., Nov. 4, 1829, and fell asleep in Christ at her home in Newton, Mass., Aug. 13, 1895.

She was married to Ezra B. Blackwell, Sept. 4, 1849, and they soon removed to Watertown, Mass., where for nearly twenty years both were active and earnest in all church work. In 1868 the family came to Newton, where they are all greatly beloved.

Mrs. Blackwell was an invalid the last five years of her life. She suffered much, but was never known to complain. She was a model wife and mother, and the fruits of the Spirit which early ripened in her life made her a great blessing and inspiration to all who knew her.

The fragrance of her Christlike life abides in the home where her sweet, patient face is so sorely missed. She leaves a devoted husband, three sons and three daughters. "She looked well to the ways of her household, and in her tongue was the law of kindness. Her children [and grandchildren] arise and call her blessed; her husband also, and he praiseth her."

D. B.

Slade.—Almira P. Slade, wife of Charles Slade, died at her home in Chelsea, Mass., May 2, 1895, aged 74 years and 4 months.

She was converted when about sixteen years of age, and during a long and useful life remained true to her profession of faith in Christ. She was married to Mr. Slade when nineteen years of age, and came to live in Chelsea, and was one of the original members of the First Methodist Church in that city, of whom three only now survive. She was an active, earnest Christian worker, helping always, in all things, to promote the interests of the church; visiting the sick and the needy, and watching often by the dying, cheering them through the dark valley with words of comfort from her own experience and from the Word of God, and with songs of faith. She and her husband were members of the choir for more than thirty years, until her failing health made it impossible for her to continue in the work in which she so much delighted. She enjoyed a long and happy married life of fifty-six years, and though for twelve years an invalid, and detained at home by increasing infirmity, she never wavered in her faith in Christ as her Saviour, and sought even in her seclusion to honor Him by her life. Her cheerful, kindly interest in her friends and her family was shown in deeds of kindness till the last. Her husband survives her with one daughter and two grandchildren. Three eldest sons are left of the large family of which she was the eldest sister.

In loving remembrance of the life of trust in God manifested in many ways, and in hope of the resurrection, these words of affection are written, that some of the few early friends who now survive may sympathize with her family in their loss.

Titus.—Jason Titus was born in Lyman, N. H., Sept. 25, 1814, and died in Lisbon, N. H., Sept. 3, 1895.

Mr. Titus was converted in his youth, and united with the Methodist Church early in life. He was for years a trustee and class-leader. He served his God and his church faithfully, and when nearing the swollen stream of death exclaimed, with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

Mr. Titus suffered a long time, his last sickness continuing about seven months, but during it all he found Christ precious, and resting on the Word of God he feared no evil. Another old landmark has been removed; another pillar has reached home. We miss his fatherly counsel and advice, but could not wish his return to this land of suffering and death. His companion, with whom he journeyed for more than fifty years, passed to her reward last March; and these venerable Christians, though dead, speak. Their voices are hushed, their forms are hidden from our sight, but their Christian example and influence live, and their children bless the memory of godly, pious parents.

Two brothers, one sister, five sons and one daughter mourn their loss. Our prayer is that the children may follow in the footsteps of father and mother, and share with them the glories of the heavenly kingdom.

L. R. D.

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ZION'S HERALD FOR 1896.

Publisher's Announcement.

TO OUR MINISTERS:

We desire an early announcement that ZION'S HERALD will be sent the remainder of the year free to all

NEW SUBSCRIBERS, who subscribe for one year.

Please tell your people to give you their names at once, as new subscribers, and they can pay you for the same at any time before the next Conference. By doing this they will receive the paper

FIFTEEN MONTHS For Two Dollars and Fifty Cents.

If Sample Copies are wanted, they will be sent in packages to you free of expense, or if you will send me a list of names, specimen copies will be sent to each, direct from the office.

We trust you will make the announcement at once, that new subscribers may have the full benefit of the fifteen months offered for one subscription.

Lists of subscribers on each charge have been mailed.

All business letters should be addressed to

A. S. WEED, Publisher,
36 Bromfield St., Boston, Mass.

Review of the Week.

Tuesday, September 24.

- The Treasury gold reserve down to \$95,571,507.
- A submarine cable to connect New York with Hayti being laid.
- The alleged Cuban filibusters on trial at Wilmington, Del., found not guilty.
- Louis Pasteur, the famous chemist, suffering from paralysis of the legs.
- The thermometer climbs to 96 degrees in this city and in New York.
- A formal call extended to Dr. Talmage from Dr. Sunderland's (Presbyterian) church in Washington.
- Mudgett, alias Holmes, pleads not guilty of the murder of Pitzel.
- A tornado ruins \$100,000 worth of property at Menominee, Mich.
- The President issues an order placing more than half the members of the consular service under Civil Service regulations.

Wednesday, September 25.

- The New York Central runs a train from Albany to Syracuse, a distance of 143 miles, in 132 minutes.
- China refuses to grant Great Britain's demand that the viceroy of Sze-chuen be banished.
- France proposes a protectorate over Madagascar which shall debar foreign interference.
- Lieut. Pray says he will not go North again.
- A report that Germany, France and Russia unite in a joint request that Japan immediately evacuate Port Arthur and the peninsula on which it is situated.

Thursday, September 26.

- Gen. Greely commends Peary for achieving some of the most important geographical feats in recent years.
- The Riffs again attack the Spanish at Mellila, Morocco.
- The French rout the entire Hova force in Madagascar within forty miles of their capital.
- The town of Hudeya, in Arabia, overwhelmed by a landslide; a hundred persons killed.

A good appetite and refreshing sleep are essential to health of mind and body, and these are given by Hood's Serravallo's.

whelmed by a landslide; a hundred persons killed.

—The Calumet and Hecla copper mines in Michigan reported to be earning half a million net a month.

—Forest fires in Maine and other States; the ground parched by heat and drouth.

Friday, September 27.

—Special session of the Texas legislature called to enact a law against pugilism.

—Japan's force in Formosa numbers 60,000 men.

—A naphtha spring struck in the Baku petroleum district, Russia, which spouts 60,000,000 pounds a day.

—The Frick Coke Company at Connellsville, Pa., advances the wages of its 13,000 employees 6 per cent.

—The Herreshoffs, Bristol, R. I., get the contract for building two torpedo boats at \$144,000 each.

—Death, at Concord, Mass., of E. W. Bull, the propagator of the Concord grape, and a prominent agriculturist.

—The Mora claim paid; \$1,440,000 in gold placed to Secretary Olney's credit in the sub-treasury at New York.

—The Jews in this city ordered to close their stores on Sunday.

Saturday, September 28.

—Russia to train 125 Chinese officers in her army.

—An Irish alliance founded in Chicago with the object of achieving the independence of Ireland by force.

—Six miners killed near Leadville, Col., by an explosion of giant powder.

—The cholera outbreak in Honolulu under control; 86 cases and 40 deaths.

—The cotton crop in North Carolina injured 33 per cent. by the drouth.

—The Protestant Episcopal Convention for the diocese of New York votes down a resolution urging total abstinence on clergymen.

—Many mills stopped in Central Pennsylvania by the drouth.

—The monitor "Ajax" turned over to New Jersey for the use of the naval militia of that State.

Sunday, September 30.

—Two gunners killed at Sandy Hook by the explosion of a Canet gun which was being tested.

—The British steamer "Alene" brought to off Cape May, Cuba, and overhauled by a Spanish gunboat.

—Major General Nelson A. Miles to succeed Lieut. General Schofield in the command of the U. S. Army.

—Death, in Paris, of Prof. Louis Pasteur, the eminent chemist and discoverer of the Pasteur treatment for rabies.

—An attempt made to assassinate Prime Minister Ito of Japan by a member of the anti-foreign league in that country.

—Russia sends an order for forty massive locomotives to the Baldwin Works, Philadelphia.

—England demands that China degrade the viceroy of Sze-chuen within two weeks, or take the consequences.

A RARE CHANCE TO MAKE MONEY!

I am convinced that any one that will hustle can make from \$10 to \$16 a day selling Climax Dish Washers. They give such good satisfaction that every family wants one. You can wash and dry the dishes in two minutes, without danger of breaking dishes or without wetting the hands. In the past six months I have cleared over \$20 a day without canvassing any; people either come or send for Washers, and my trade is increasing all the time. This business is equally good in country, town or city, and any lady or man can make money anywhere if they will only try. After careful examination I find the Climax decidedly the best Dish Washer made. The Climax Mfg. Co., Columbus, Ohio, will give you full instructions. Go to work at once, and let us hear how you succeed. It is certainly our duty to inform each other of these golden opportunities.

A READER.

The Christian City of New York, edited by Rev. Dr. Frank Mason North, observes with characteristic pertinence in its last issue:—

"Has any one calculated with exactness the periodicity of the proposal for a Methodist magazine? It seems to have traversed its orbit again, and now shines forth once more as the discovery of the editor of the *Epworth Herald*, who is particularly successful in finding ideas of the first magnitude. Probably, however, this special suggestion, after due inspection by the ecclesiastical star-gazers, will veer off with decreasing luminosity as it has done before, and lose itself in the limitless spaces. Let us not attempt a Methodist magazine!"

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Are you going to the White Mountains? This question is one that is answered in the affirmative by more and more frequency every year, and their magnificent scenery and wonderful recuperative effects are annually enjoyed by a larger number of pleasure and health seekers than ever before, even when the influence of Starr King's striking and poetic descriptions attracted throngs of visitors from all sections of the world. Detailed information will be given at the B. & M. R. B. ticket offices; at the city ticket office, 214 Washington Street; or upon application to Gen'l Passenger Department, Boston.

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Use Horstford's Acid Phosphate.

Dr. H. M. HARLOW, Augusta, Me., says: "I regard it as one of the best remedies in all cases in which the system requires an acid and a nerve tonic. I have used it freely with most excellent results."

Don't Worry Yourself

and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

THE CHURCH PAPER AND HOW TO CIRCULATE IT.

(Reprinted from issue of Oct. 5, 1892.)

The Late Rev. J. O. Peck, D. D.

MY work on the above topic is out out for me. The editor does not want any of my "theories," but my "experience." How does he know that I have no "theories" that are worthy of his paper? But cheerfully I give my experience on one of the most important collateral duties of the pastor. I did not dream when I was making the historic experience that I would so often hear of it, and be asked to give the repetition of it.

I did have large success in securing subscribers to the church papers within whose patronizing territory I was pastor for twenty-five years. I believe the church paper my best and most effective assistant pastor. I believe any other paper displacing the HERALD or the ADVOCATE (according to my locality) to be undermining of the Methodist intelligence and loyalty of the members of my church. Hence, to circulate the church papers became a conviction, a passion, a joy. I felt it a duty; a part of my legitimate pastoral work, as much as the conversion of souls and the building up of the saints in holy living. Yes, I conceive it to be a strong reinforcement in effecting these results. Hence I threw my brains, soul, tact, and enthusiasm into getting subscribers for the paper. I worked for it as I did for a revival, and on the same ground—that it was necessary to the highest success of my pastorate. And it was.

If you want it in a nutshell—I worked to get subscribers with all the tact and enthusiasm I could if I had owned the paper and received all the profits. There you have it. I was a partner in the concern. I received my dividends in a more intelligent and devoted membership. The *modus operandi* was as follows:—

1. I took the paper into the pulpit. I opened it wide and showed it to the people. I expatiated upon its beauties, its benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of his church. I warmed with my theme and exhorted. I appealed to their loyalty. I exoriated the disloyalty that dropped the church papers and took outside papers, especially if they were cheap. I told of the bread they were taking out of the mouths of hungry superannuates, widows and orphans of our church, to put money in the coffers of outside publishers. I portrayed the fact that the paper was worth five cents a week—all it cost—to any family in the prepared exposition of the Sunday-school lesson. I swept the whole keyboard of incentive to take the paper. Then when the iron had been made hot by striking, I struck to weld it by taking subscribers on the spot! I got all I could on Sunday as a religious work. I used blank cards often in the pews. I nailed their ears to the paper with a pencil.

2. I followed up this bombardment from the pulpit by a renewed attack at closer range in the prayer-meeting. I repeated this effort in the prayer-meeting at intervals. I always gained some at the close of a warm prayer-meeting.

3. I next put a clean copy of the paper in my pocket, and started on my pastoral visitation each afternoon. By this time I had made a list of all who ought to take the paper, but had not subscribed. With this list and the paper in my pocket, I began sharp-shooting at close range. I went to the house, the store, the shop, the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesitated I stayed with till they "saw a great light" and subscribed!

Only here and there an obtuse or stingy soul escaped.

4. There were always a few poor people who could not afford to take the paper. On Christmas or New Year's I would state this fact to the public congregation and ask the well-to-do to send a Christmas or New Year's gift to these poor, that would come every week in the year. This always met with a quick response.

5. At the close of the revival each year I appealed to all new converts to take a church paper. I explained the benefit, and urged on them the duty of taking a church paper, as they were now to be Methodists.

6. Finally, I attended to this work personally. I no more allowed some indigent woman or aged preacher to do this for me than I invited them to lead the revival for me. When I found such agent (appointed by a predecessor for the revenue he got out of it), I always relieved him or her, and gave back the commissions quadrupled.

This is my "experience." It fills me with joy to recall it. Halleluia! It was a good work for Christ. There is no patent on the experience. I ask no "royalty" on its use. It would be a good thing if the General Conference would pass a resolution that no person should be appointed a member of the official board who does not take a church paper.

Salt

You don't realize that there are as many grades in salt as there are in sugar. Bradley's "Yorkshire" Salt is **AR**—the only pure salt. None can be better, even at a higher price. Your dealer can supply you—see that he does. We want to mail you a sample bag free. Send your address to

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Webster's International Dictionary

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G. & C. MERRIAM CO., Publishers, Springfield, Mass., U.S.A.